THE

CHINESE REPOSITORY.

VOL. VII.—NOVEMBER, 1838.—NO. 7.

ART. I. *Introduction to a 'Dissertation on the Nature and Character of the Chinese System of Writing.* By PETER S. DU PONCEAU, LL. D.'

IT is a just and true remark of the Rev. Mr. Gutzlaff, that 'nothing has so much *puzzled* the learned world in Europe as the Chinese language.' We need not go very far to find out the cause of this embarrassment. It is produced, like many other difficulties that occur in almost every science, by the abuse of words, by the use of metaphors instead of plain intelligible language, and by looking beyond nature for the explanation of her most simple operations.

The learned writer above cited does not tell us what he means by the words 'the Chinese *language.*' If he meant the *spoken* idiom, (as it is affected to be called,) there does not appear any difficulty or cause of embarrassment. The Chinese language (properly so called) is a simple idiom, and, peculiarly the Kou-wen, or ancient language, essentially elliptical; its words are monosyllabic, and its syntax chiefly consists in the juxtaposition of those words, aided by a certain number of particles, which stand in the place of our grammatical forms and inflexions. A great number of those words are homophonous, but they are distinguished by accents and tones; and, upon the whole, the people who speak this language find no difficulty in understanding each other. It is perhaps more elliptical than any other; more is understood by it than is actually expressed; but no difficulty arises from it. Ideas and perceptions are awakened by the Chinese monosyllables, as well as by those grammatical forms which may be called the *luxury* of our idioms.

Here, then, is nothing that can *puzzle* the philologists of Europe. But if, by the Chinese *language*, the learned author meant the written characters, (and in that sense only I can understand him,) he says what is unfortunately too true; and by the use which he makes of the word *language*, he shows that he has not yet discovered the true cause of the embarrassment which he very properly notices, and which must strike every one who has attended to the subject.

The Chinese characters do not, more than any other graphic system, constitute *a language* in the proper sense of the word. Metaphorically, indeed, they may be so called, and so may the groups formed by the letters of our alphabets. We do not read by letters; we read by groups of those little signs, representing words and sentences. No one, who is not in his A B C, will spell a word when he reads, or even think of the sounds of its component figures. This is so true, that there are words, such as the word *awe*, in which not a single one of the sounds attached to the three letters that compose it, is heard when it is read. In the word *ought*, none is heard but that of the letter *t*. Our eye catches the group, and our mind the sound and sense of the written word, all at the same moment; it does not stop to take notice of each letter; the physical and mental processes are performed at the same instant, with the rapidity of thought, which is exceeded by nothing that we can form an idea of. These groups, therefore, might also receive the name of ideographic signs or characters, and their aggregate and various combinations might be called a written *language*. But every one will understand that this word, so applied, would only be metaphorical.

To apply these principles to the Chinese system of writing, is the object of the following dissertation. All those (I believe I may say almost without exception*) who have written on the subject, have represented the writing of the Chinese as a separate, independent language, unconnected with the sounds of the human voice, and consequently with speech; a language acting *vi propriâ*, and presenting ideas to the mind directly through the eye, without passing through the mental ear, in which it is said to differ from our alphabetical system. Hence it has been called *ideographic*, and the language properly so called, the *oral* language, is represented as nothing more than the *pronunciation* of that which has usurped its name and its place.

* Dr. Morrison is the writer who has said the least upon the subject. He has been more cautious than his brother sinologists. He does not, however, contradict the opinion that is generally received.

In proof of these assertions, it is said that the Chinese writing is read and understood by natives who cannot speak or understand one word of the spoken idiom, but who make use of the same characters. How far this is founded in truth, the subjoined vocabularies of the Cochinchinese language, which employs in its writing the Chinese characters, will, I think, sufficiently show. However it may be, it will not affect the principles on which I intend to demonstrate that the Chinese graphic system is founded; nor will it in the least support its pretended extraordinary, and I might say almost miraculous properties.

I endeavor to prove, by the following dissertation, that the Chinese characters represent the *words* of the Chinese language, and ideas only through them. The letters of our alphabet separately represent sounds to which no meaning is attached, and are therefore only the elements of our graphic system; but, when combined together, in groups, they represent the words of our languages, and those words represent or recall ideas to the mind of the reader. I contend that the Chinese characters, though formed of different elements, do no more, and that they represent ideas no otherwise than as connected with the words in which language has clothed them, and therefore that they are connected with sounds, not indeed as the letters of our alphabet separately taken, but as the groups formed by them when joined together in the form of words.

There are two species of what are called *alphabets*, among the different nations who inhabit the earth; the one is syllabic, and the other I would call *elementary*. Each character of the first represents a syllable, generally unconnected with sense or meaning. This system has been adopted by those nations whose languages consist of a small number of syllables; such as the Cherokee, which has only eighty-five, and the Japanese, that has no more than forty-seven, with an equal number of characters to represent them. These characters are few, and may be easily retained in the memory; it has not, therefore, been thought necessary to carry analysis farther. Syllabic alphabets, besides, have considerable advantages over those that we make use of: they do not require spelling, and a great deal of time is saved in learning to read. The process of writing is also quicker, and the writing itself occupies less space.

But those nations whose languages will not admit of a syllabic alphabet, on account of the too great number of their consonants, are obliged to proceed further in their analysis of sounds; and, having discovered that the number of the primary elements of speech, which

we call letters, is comparatively very small, they have adopted the system which prevails in Europe and Western Asia, and which we also call *alphabetical*, though we have properly no name to distinguish it from the *syllabic*.

The Chinese, when they invented their system of writing, found themselves possessed of a language composed entirely of monosyllables, each of which was a word of the idiom, so that they could, by the same character, recall a word and a syllable at the same time. They also found that each of those words represented an object or an idea, so that they could present to the mind through the eye, at the same moment, a syllable, a word, and an idea. It is no wonder, therefore, that they did not look further, and that their first endeavor was to affix a sign to each word, by means of which they would recall the idea at the same time. But the idea was only to them a secondary object; it was attached to the word, and could not be separated from it.

All savage nations, in their first attempts to communicate with each other by writing, have begun with rude pictures or delineations of visible objects. The original forms of a number of their characters show, that the Chinese began in the same manner. But that could not carry them very far; yet it may have served their purpose while civilization had not made much progress among them. Afterwards they tried metaphors, which they probably found of very limited use. At last, as they advanced in knowledge and civilization, they fell upon a system, which they have preserved during a period of four thousand years, and with which they appear to be perfectly satisfied. It is to that system that philologists have given the name of *ideographic* writing.

In forming this system, they invented a certain number of what I should call primary signs, which they applied to an equal number of words. Some of those signs were abridged forms of their original pictures and metaphors, but so altered as to be no longer recognized. The number of those primary or simple characters is not known; it is to be presumed that it was not greater than could be easily retained in the memory. The Chinese grammarians, under the name of keys or radicals, have reduced them to the number of two hundred and fourteen; but of these several are compounded, so that the number was probably still smaller. Be that as it may, two hundred words more or less, having signs or characters to represent them, by joining two, three, or more of them together, and using them as catch words to lead to one that had no sign to represent it, could produce an

immense number of combinations; and a still greater one by joining to these, and combining with them, the new compounds; and so they might proceed in the same manner *ad infinitum*. By means of that system, with some modifications, the Chinese succeeded in representing all the *words* in their language. The ideas were only an ingredient in the method which they adopted, but it was by no means their object to present them to the mind unaccompanied by the word which was their model, and which, if I may use a bold metaphor, sat to them for its picture; a picture, indeed, which bore no resemblance to the object, but which was sufficient to recall it to the memory.

From this general view of the Chinese system of writing, it is evident that the object of its inventors was to recall to the mind, by visible signs, the words of which their language was composed, and not to represent ideas independent of the sounds of that language. But the number of those words being too great to admit of merely arbitrary signs, the forms of which could not easily be retained without some classification to help the memory, they thought of some mode of recalling at the same time something of the meaning of each word, and that was done by combining together the signs of several of them, so as to make a kind of definition, far, indeed, from being perfect, but sufficient for the purpose for which it was intended. And that is what the Chinese literati, and the sinologists after them, have been pleased to call *ideographic writing*; while, instead of ideas, it only represents words, by means of the combination of other words, and therefore I have called it *lexigraphic*.

To make this still clearer, I shall add here the explanation given by the Chinese themselves of their system of writing, for which we are indebted to Dr. Morrison, in his dictionary, and M. Abel Rémusat, in his grammar of the Chinese language. I believe it will fully confirm the representation that I have made of it.

The Chinese divide their characters into six classes, which division they called *lou-chou* according to Rémusat, and *luh-shuo* according to Morrison's orthography. As these two writers do not agree as to the order in which these classes are placed, I avail myself of the same privilege, and place them in such order as I think best calculated to give a clear idea of the whole. The three first relate to the external forms of the characters, and the three last to the manner in which they are employed, in order to produce the effect required. We shall now examine them separately.

1. The *Siang-hing*, (R.) or *Hing-seang*, (M.) M. Remusat calls

these characters *figurative*, as representing as much as possible the forms of visible objects. Thus the sun is represented by a circle, with a dot in the middle; the moon by a crescent; a man, a horse, a dog, the eye, the ear, &c., by linear figures, representing or attempting to represent the different objects, the names of which they recall to memory. The Chinese writers, says Dr. Morrison, assert that originally those figurative characters composed nine-tenths of their alphabet, which is difficult to believe, unless the alphabet itself is very limited; but the Doctor adds that they give but very few examples of them, which is much more credible.

Be that as it may, those characters, if ever they existed to any considerable extent, have long ceased to be in use. The Chinese themselves admit it; and the reason they give for it, according to Dr. Morrison, is, that "they were abbreviated for the sake of convenience, and added to for the sake of appearance, so that the original form was gradually lost;" no trace of it now remains. The characters, as they are at present formed, present nothing to the eye but linear and angular figures, quite as insignificant as the letters of our alphabet, otherwise than by being connected with the words of the language as those are with its elementary sounds, and when grouped together with the words themselves. Therefore, as they now appear, those signs can in no manner be called *ideographic*.

II. The *Tchi-see*, (R.) or *Che-khe-sze*, (M). M. Rémusat calls them *indicative*. They are an attempt to recall, by figures, ideas that have no figure. Thus the numerals one, two, three, are represented by horizontal lines, as in the Roman arithmetical characters they are by vertical ones; the words *above* and *below*, are represented by short vertical lines above or below horizontal ones; and the word or the idea of *middle*, by an oblong square, with a vertical line passing through the middle of it. It is evident that there can be but few such characters; I have seen none cited, except those above mentioned. Whatever may be said of them, there are not enough to characterize a system.

III. The *Tchouan-tchu*, (R.) or *Chuen-choo*, (M.). M. Rémusat calls them *inverted*. They are an attempt to represent things by their contraries. Thus a character representing a fork, with three prongs and a crooked handle, the prongs turned towards the right, stands for the word *left*, and for the word *right*, if the prongs are turned the other way. M. Rémusat quotes four others intended to represent the words *standing*, *lying*, *man*, *corpse*; but in my opinion they represent nothing to the mind through the eye, and they must

be absolutely guessed at. M. Rémusat says that their number is very small, (tres peu considerable,) and it is easy to conceive why it should be so.

These three first classes of characters are the only ones, the ideographic nature of which is said to be inherent to their external form. It has been seen that the first has long been entirely out of use, and is now superseded by arbitrary signs, which have no connection with ideas, except by recalling to the mind the words by which the ideas are expressed. The two others, ingenious as they are, are too few, and too vague and uncertain in their expression, to give a name, much less a descriptive character to the Chinese system of writing. We shall now pass to the three other classes, which have nothing to do with the external form of the characters.

IV. The *Kia-tsei*, (R.) or *Kea-tseay*, (M.) which in the Chinese language signifies *borrowed*. M. Rémusat defines it thus: "To express abstract *ideas*, or acts of the understanding, they (the Chinese) have altered the sense of those simple or compound characters which represent material objects, or they have made of a substantive the sign of a verb, which expresses the corresponding action. Thus the *heart* represents the *mind*; a *house* is taken for *man*; a *hall* for *woman*; a *hand* for an *artificer*, or *mechanic*, &c." Unfortunately for this, theory, the sense of the characters (as corresponding with the words) has not been in the least altered: it is the sense of the words that has been changed, and the characters have followed. In the Chinese *spoken* language, a sailor is called a *ship-hand*, a monk a *reason-house*, or house of reason, &c., and the writing only applies the appropriate character to each of these words. The language is full of similar metaphors: *east-west* signifies a thing or something; *elder brother* with *younger brother*, signify simple brother, without distinction of age, &c. The writing does no more than represent these words by the characters appropriated to each; the metaphor is in the *language* not in the *writing*.

Dr. Marshman wonders that he has never seen a Chinese treatise on the grammar of the spoken idiom. The reason is obvious. The Chinese affect to ascribe every thing to their system of writing, which they would have us believe to be an admirable philosophical invention, independent of, and unconnected with the language, which they consider only as the oral expression of the characters, while the reverse is the exact truth. That a vain, ignorant nation should entertain such notions, is not at all to be wondered at; but that grave and learned European philologists should adopt them

without reflection, is truly astonishing. The reader will see in the following dissertation, what strange opinions have been entertained on this subject, by men of the most profound knowledge and the most eminent talents.

There is nothing, therefore, in these *borrowed* characters, as they are called, that entitles them to form a class in the Chinese system of writing. They are, like all the others, but the representatives of certain words.

M. Rémusat includes in this class the character representing the verb to *follow*, which, he says, is formed by the images of three men placed behind one another. I shall not inquire how distinctly these images are to be seen in the character *suy*, to follow. It seems to be one of the old obsolete metaphors. This is what M. Rémusat calls changing substantives into verbs, and it is the only example of it that he produces.

V. The *Hoéï-i*, (R.) or *Hwuy-e*, (M.) This class and the following appear to me to embrace the whole graphic system of the Chinese. The first class (so called) is interesting only to antiquaries, the second and third relate only to the form of a few characters, and the fourth has been shown to be fallacious. These two last, therefore, claim our principal attention. I shall attend, in the first place, to the fifth class.

This class is formed of a combination of two or more characters, each of which represents a word, to represent another word of the language. M. Rémusat calls it *combined*. Dr. Morrison, in his Chinese dictionary, in which the words are classed in the order of our alphabet, explains *Hwuy-e* (No. 4560) to mean "association of *ideas* in compounding the characters." The learner Doctor here, it seems, merely translates a Chinese definition of that word. We take the liberty to define it thus: "The association or combining of several words in their appropriate characters to represent another word." Thus we combine the letters of our alphabet to give them a meaning which, separately, they have not. The Chinese combine their *significant* characters to give to the groups thus formed a meaning which none of them possess separately. The meaning is in the words to which the characters are applied, and that meaning they only hint at by the association of other words represented by their appropriate signs.

M. Rémusat gives us six examples of these combinations. They are the word *light*, represented by the words sun and moon, placed next to each other; the word *hermit*, by man and mountain; *song*,

by bird and mouth; *wife*, by woman, hand and broom; the verb *to hear*, or hearing, by ear and door; and the substantive *tear*, by the words eye and water. All these words are, of course, represented by their signs, which bear no resemblance to the objects signified, whatever they might originally have done.

The characters are sometimes placed above, below, or by the side of each other, in their separate forms. Sometimes they are joined together with various alterations, so as to form but one character, in which last case they are not always easy to be recognized. Two hundred and fourteen of them, of which a few are compounds, but the rest simple characters, have been selected for the sake of method, and called *roots* or *keys*. They serve in the dictionaries to class the words by their analogies: every word is placed under some one or other of them. This concerns only the method or arrangement of the alphabet, but is no part of the system of writing, except so far, that a certain number of simple characters was indispensably required to form the basis of a combination system, which otherwise would have been impossible.

It results from the above, that the graphic system of the Chinese, generally considered, consists in this:

1. A certain number of the arbitrary signs (say two hundred) to represent an equal number of words, which may be called the *nucleus* or foundation of the whole.

2. An indefinite number of characters to represent all the other words of the language, which characters are formed by the combination of those primitives with each other, and with the new characters formed by that process also combined together, so as to have a distinct letter, character or sign for every word in the language. The separate meaning of the words thus combined, of the *ideas*, as the Chinese express it, are only an auxiliary means to aid in the recollection of the word to which is attached the idea which is to be conveyed. It very often happens that those combinations are mere enigmas, and present no definite idea to the mind, and sometimes one entirely contrary to its object; but they serve the purpose, precisely as our groups of letters when they represent different sounds from those attached to the separate characters.

I have explained this system more fully in the following dissertation, to which I must refer the reader.

VI. The *Hing-ching*, (R.) or *Hsae-shing*, (M.) Although words expressive of moral sentiments, of actions and passions, and of numerous visible objects, may be represented or recalled to the memory

by combining and placing together other words, which, by their signification, may serve as definitions or descriptions, or rather as *catch words*, to lead by their meaning to the recollection of the one intended to be represented,—it is very difficult, when there are a great number of objects of the same kind, all of which have specific names, but whose differences cannot be explained or even guessed at by the aid of a few words. Such are trees, plants, herbs, fruits, birds, fishes, and a great number of other things. Here the system of catch words could not be applied; and the Chinese invented this class, or rather this special combination of characters, to represent those kinds of specific names.

A certain number of characters, all, in their common acception, representing words of the language, are set apart to be used with regard only to their sounds independent of their meaning; and, joined to the character which represents the name of the *genus*, they indicate the sound of the name of the species to be represented. Thus, if the name of an apple be *ping*, though that monosyllable may signify twenty other things, each of which has an appropriate character, any one of those characters, simple or compound, provided it be within the selected list, joined to the word *fruit*, or the word *tree*, signifies either an apple or an apple-tree, as the case may be. This class of characters the Chinese admit to be phonetic, or representative of sound, but they deny it as to all the rest, because they ascribe to the character the sense which is attached to the significant syllable, and which the written sign only reflects.

The Chinese have other modes of employing their characters to represent the sounds of words or proper names of foreign origin; but they are not included in the above six classes. They are fully explained in the following Dissertation, in which I have endeavored to prove that the Chinese system of writing is essentially phonetic, because the characters represent words, and words are *sounds;* and because, if not connected with those sounds, they would present to the mind no idea whatever.

The Chinese characters have been frequently compared to our arithmetical figures, and to the various signs employed in algebra, pharmacy, &c., and therefore they have been called *ideographic*, or representative of *ideas*. The comparison is just in some respects; because ideas being connected with the words of the language, and those characters representing words, they may be said at the same time to represent the ideas connected with them. But the comparison does not hold any further. The numerical figures express ideas

which in every language are expressed by words having the same meaning, and though their sounds be different, the idea is the same; the other signs are abbreviations, applied to particular sciences, and understood only by those who are learned in them. There is no doubt that if all languages were formed on the same model, and if every word in all of them expressed with precision the same idea, and if they were all formed exactly like the Chinese, the Chinese characters might be applied to all in the same manner as our numerical figures; but that not being the case, those characters are necessarily applied to a particular language, and therefore, their object not being to represent ideas independently, but at second hand, through the words of that particular idiom, they are not entitled to the name of *ideographic*, which has been inadvertently given to them.

If this theory be found consistent with reason and sound sense, there will result from it a clear and natural classification of the systems of writing now known to exist on the face of the earth. The elements of language are words, syllables, and the simple sounds represented by the letters of our alphabets. Those three elements are all produced by the vocal organs; and, as all writing is made to be read by all who understand the language to which it belongs, and to be read aloud as well as mentally by all in the same words, and in the same order of words, it seems clear that the written signs must represent or recall to the mind some one or other of those three elements; and hence we have three graphic systems, distinct from each other, but formed on the same general principle — the *elementary* or alphabetic, the characters of which, called *letters*, represent singly the primary elements of speech, which are simple sounds; the *syllabic*, that represents syllables which, for the most part, have no sense or meaning, but only serve as elements in the composition of polysyllabic words; and lastly, the *lexigraphic*, which, by means of simple or combined signs, represent the words of a language in their entirety; and this last mode seems to be more particularly applicable to monosyllabic languages, in which every syllable has a sense or meaning connected with it, which supplies a method for the formation of the characters, the multiplicity of which otherwise might create confusion. Nothing deserves to be called writing which does not come within some one or another of these three classes. It might be otherwise, if all men were born deaf and dumb; but since the habit of speaking, acquired in their infancy, has given body and form to their ideas, every thing which is not a representation of those forms, can, in my opinion, only be considered as an abortive attempt to make

visible supply the place of audible signs, which may have served some limited purposes, but never deserved to be called writing. In the following dissertation I have considered in this point of view the hieroglyphics of ancient Egypt, and the paintings of the Mexicans. I will not anticipate here what I have said on those subjects. The result is, that an *ideographic* system of writing is a creature of the imagination, and that it cannot possibly exist concurrently with a language of audible sounds.

Another object of this publication is, to discover what ground there is for the popular notion that several nations, entirely ignorant of each other's oral language, communicate with each other in writing by means of the Chinese characters. As it regards nations whose languages, like the Japanese, are polysyllabic, and have inflections and grammatical forms, I think I have sufficiently proved that it is impossible that they should understand the Chinese writing, unless they have learned the Chinese language, though they may not be in the habit of speaking it. But it may be otherwise with respect to those nations whose languages are monosyllabic, and formed on the same model with the Chinese, and who have adopted the same system of writing. It cannot be denied, that to a certain extent, that is to say, as far as words, having the same meaning in both languages, are represented by the same characters, they may so far, but no farther, communicate with each other in writing. How far that can be the case, can only be shown by a comparison of their languages, and of the manner in which they make use of their written signs. For this purpose, I wish we had a more extensive vocabulary than the one here presented, which contains only three hundred and forty-three Cochinchinese words, with their corresponding signs; but I hope it will be followed by others more copious and complete. It is much to be regretted that the English East India Company declined publishing the dictionary offered to them by the vicar apostolic of Cochinchina, which probably was that composed by the venerable bishop of Adran. I am not, however, disposed to blame them for this refusal. It is well known that that illustrious body is not deficient in liberality, and that they have expended very large sums in the publication of Dr. Morrison's excellent Chinese dictionaries, for which science will ever owe them a debt of gratitude; it is not astonishing, therefore, that they should not be willing, at least for the present, to incur farther expense. But we must not despair of seeing the book published; there are Asiatic societies at Paris and London, under whose auspices many valuable philological works

have been brought to light; and there is no reason to suppose that they will not still pursue that meritorious course. It would be worthy of them to republish the Asiatic grammar of Father de Rhodes. It seems now well ascertained, that the language of Tonquin and that of Cochinchina are nearly if not entirely the same; and with the book, and the two vocabularies here published, a pretty clear idea might be formed of the nature and character of the Anamitic dialects. But to return to our question.

On examining Father Morrone's vocabulary, here subjoined, (No. II.) it cannot but be observed, that in adopting the Chinese alphabet, the Cochinchinese appear frequently to have paid more attention to the sound than to the meaning of the Chinese words to which the characters belong. Thus the character *sau*, (Plate No. 14) which in Chinese means *drizzling rain*, is applied in Cochinchinese to the word *sam*, thunder; the character *chouang*, white frost, (19) to *suong*, the dew; *ko*, a lance, (37) to *qua*, yesterday; *kin*, metal, (232) to *kim*, a needle; *po*, to bring a ship to shore, (236) to *bac*, silver; *tchy*, fetters, (227) to *choi*, a broom,—and many others of the same kind. It shows how natural it is to consider written characters as representative of sound. This, I am well aware will hardly be credited by those sinologists who consider ideas to be inseparably inherent in the Chinese characters. The learned M. Jacquet, to whom I communicated some of these examples, appears disposed to consider those anomalies as resulting from the addition or subtraction of some strokes in the running hand of the Cochinchinese, so that the characters might always be found to be bad imitations of some which have in Chinese the same meaning as in Cochinchinese; he, however, candidly acknowledges "que c'est plutôt trancher la difficulté que la résoudre," in which I entirely agree with him. At the same time I must say, that the specimens I sent him were too few to enable him to form a decided opinion, and that he pointed out among them some affinities which have escaped our friendly annotator, M de la Palun; as, for instance, that the character *thanh*, (Plate No. 86) which in Cochinchinese means *a city*, has the same meaning in Chinese, though it also signifies *walls*. He has moreover observed, that the character *ben*, (89) which in Cochinchinese means *la partie*, du nord, de l'est, &c., is the same with the Chinese *pien* or *pian*, latus, ora, terminus, (De Guignes, No. 11,169.) But these few observations, however just they appear, do not solve the question before us. Independent of those characters which I cannot consider otherwise than as expressive of the Cochinchinese sounds, without regard to

the meaning which they have in China, it is evident that there are many others, which, though Chinese in their origin, are combined together in a manner peculiar to the Cochinchinese language; so that, upon the whole, I cannot resist the conviction that forces itself upon me, that the inhabitants of Anam cannot read Chinese books, or converse in writing with others than their countrymen by means of the Chinese characters, except to a very limited extent, unless they have made a special study of those characters as applied to a different language than their own; or, in other words, unless they have learned Chinese.

The Cochinchinese themselves make a distinction between the Chinese characters and their own. They call the former *Chu nha*, and the latter *Chu nom*. These the authors of the Cochinchinese and Latin dictionary (No III.) define thus: "Litteræ Annamaticæ ad exprimendas vulgares voces, seu ad referenda Annamitica *verba*." Like the Italians, and as was common through all Europe some centuries ago, they call their language the *vulgar tongue*, (lingua vulgaris,) which implies that the Chinese to them, as the Latin to us, is the learned or the classical language. They call the characters, it is true, "Sinico-annamitici," but I understand them to mean the system of writing, which in both countries is the same, though the characters frequently differ in their application or in their forms. A scholar with them must be skilled in the Chinese and in the Anamitic. It is no wonder, therefore, that men who have been taught in that manner can understand each other without speaking. As the characters in both languages are *lexigraphic*, each being the representative of a word, it is not perhaps so necessary that they should remember the Chinese sounds, particularly as the two languages appear formed on the same grammatical system, though it appears to me that the Cochinchinese is more elliptical than the Chinese, as I do not find in it the connecting particles of the *Kwan-hoa*, or modern Chinese. But of these details I do not find myself competent to speak. I submit them to the investigation of the learned.

I had adopted, without sufficient reflection, the popular opinion that the Cochinchinese (spoken) language was a dialect of the Chinese; but, on further examination, it does not appear to me to be the case. By far the greatest number of the Cochinchinese words appear to differ entirely from the Chinese. In the numerals particularly, which in the Indo-European, and in the Oceanic languages, show so great an affinity between the different idioms, there is none to be observed when compared with those of the language of China. In

the dictionary (No. III) a very few words are said to be "Vox Sinico-annamitica," and, as far as I can judge by the means of comparison within my reach, it rather appears to me that those two languages are not derived from each other. M. Klaproth, in his Asia Polyglotta, has given us a tabular view of one hundred and forty-eight Chinese and Anamitic words. Out of this number thirty-nine only show more or less affinity between the two languages. To thirty-three out of the remaining one hundred and nine he has joined in italics the Chinese to the Anamitic word, as if both were in use in the Anamitic countries, which may possibly by the case, in consequence of the great intercourse that exists between the two nations; but those Sinico-anamitic words, if they are really in use, do not belong to the original language, and therefore cannot be cited as proofs of affinity between the two idioms. This is another subject, in my opinion, well deserving investigation. The comparative study of languages has hitherto been confined to polysyllabic idioms. The monosyllabic languages of Asia offer, perhaps, a no less interesting object to the lovers of that science.

I think proper to mention here, that somewhere in the following Dissertation I have expressed a doubt of the correctness of captain Beechey's opinion that the language of the Loo-choo islands is polysyllabic, and a dialect of the Japanese. Further examination has satisfied me that that gentleman had good grounds for advancing that opinion, and it is with great pleasure I take this opportunity of doing him the justice to which he is entitled. At the same time it is right that I should observe, that this admission does not in the least militate against the principles which I have laid down; and that if the Loo-chooans, as appears probable, speak a polysyllabic Japanese dialect, they do not apply the Chinese characters to it otherwise than the Japanese themselves. On this subject I must refer the reader to what I have said in my Dissertation, and in my letter to capt. Basil Hall, where I think I have sufficiently proved that the Japanese do not make use of the Chinese characters to represent the words, but only the syllables of their vernacular language; and there is no reason to suppose that the Loo-chooans have done otherwise. If, therefore, they can read and understand the Chinese writing, it appears to me that no reason can be given for it than that they have learned that language, as is done by so many other nations who have adopted the religion, the manner, and the literature of the celestial empire.

Thus much, I have thought proper to say, by way of introduction to the Dissertation which immediately follows, in order to prepare

the reader for the further developements that it contains. I have taken this opportunity to present some views of the general subject, which either were omitted in my letter to Mr. Vaughan for brevity's sake, or which did not occur to me at the time. I have done the same in the Preface to Father Morrone's vocabulary. I hope the reader will excuse this defect in point of method, which should not have taken place if I had not, as I proceeded, found a wider field than I had at first contemplated, and if I had not been afraid of extending my Dissertation to too great a length, not leaving sufficient room for the important documents that are subjoined, and which are the principal objects of this publication. The form of a letter to a friend, which I adopted, will show that I did not at first contemplate treating the subject so much at large as I have done; and yet I am far from having exhausted it. New views are constantly presenting themselves to me, which I must leave to others, to whose minds I have no doubt they will also suggest themselves. I hope that at some future day this subject will be resumed by an abler hand. It appears to me to involve some of the most important principles of the philological science.

On the whole, by the publication of this book, I have had in view to establish the following propositions:

1. That the Chinese system of wrrting is not, as has been supposed, *ideographic;* that its characters do not represent *ideas*, but *words*, and therefore I have called it *lexigraphic.*

2. That ideographic writing is a creature of the imagination, and cannot exist, but for very limited purposes, which do not entitle it to the name of writing.

3. That among men endowed with the gift of speech, all writing must be a direct representation of the spoken language, and cannot present ideas to the mind abstracted from it.

4. That all writing, as far as we know, represents language in some of its elements, which are words, syllables, and simple sounds. In the first case it is lexigraphic, in the second syllabic, and in the third alphabetical or elementary.

5. That the lexigraphic system of the Chinese cannot be applied to a polysyllabic language, having inflections and grammatical forms; and that there is no example of its being so applied, unless partially or occasionally, or as a special, elliptical and enigmatical mode of communication, limited in its uses; but not as a general system of writing, intended for common use.

6. That it may be applied to a monosyllabic language, formed on

the model of the Chinese; but that it will necessarily receive modifications and alterations, which will produce material differences in the value and significations of the characters between different languages, however similar in their original structure; and therefore,

7. That nations, whose languages like the Japanese, and, as is said, the Loo-chooan, are polysyllabic, and have inflections and grammatical forms, although they may employ Chinese characters in their alphabet, cannot possibly understand Chinese books and manuscripts, unless they have learned the Chinese language; and that if those nations whose languages are monosyllabic, and who use the Chinese characters *lexigraphically*, can understand Chinese writings without knowing the language, it can only be to a limited extent, which it is one of the objects of this publication to ascertain.

Although strongly impressed with the conviction of the truth of these propositions, it is nevertheless with great deference that I submit them to the judgment of the learned.

[*Note.* The preceding paper is dated Philadelphia, 12th February 1838. That we have quoted it entire is some evidence of the estimation in which we hold it. Mr Du Ponceau has done well in publishing his essay; but, like all his predecessors in the same field, he seems sometimes to have groped in the dark; and it will yet appear that on some points he is in error. His work shall receive our most careful perusal; and he may expect to see some parts of it brought under review. The title page, which is here subjoined, will give the reader some idea of the book, an octavo of 375 pages:—"A Dissertation on the Nature and Character of the Chinese System of Writing, in a letter to John Vaughan, esq. By P. S. Du Ponceau, LL.D., President of the American Philosophical Society, of the Historical Society of Pennsylvania, and of the Athenæum of Philadelphia; Corresponding Member of the Institute of France, &c. &c. To which are subjoined, a Vocabulary of the Cochinchinese language, by father Joseph Morrone, R. C. missionary, at Saigon, with references to plates, containing the characters belonging to each word, and with notes, showing the degree of affinity existing between the Chinese and Cochinchinese languages, and the use they respectively make of their common system of writing, by M. de la Palun, late consul of France at Richmond, in Virginia; and a Cochinchinese and Latin dictionary, in use among the R. C. missions in Cochinchina. Published by order of the American Philosophical Society, by their Historical and Literary Committee."]

Art. II. *The eventful Life of Hungwoo, founder of the Ming dynasty; from the Hungwoo Tsewenchuen, a Chinese work in ten small volumes.* By a Correspondent.

Whereas it is on record, that western writers have extolled the soporiferous qualities of Chinese history; and whereas it is proved by

sundry facts, that many an eager reader has fallen into the arms of Morpheus during the perusal of it: we think and suppose it to be the most powerful antidote against all woes, troubles, melancholy, &c., which may disturb the slumbers of the silent night. And being, moreover, of a benevolent disposition, and considering in ourselves that we can confer no greater benefit upon our fellow-mortals, then to lull them into a sound sleep, we have undertaken to write the present history. Lest, however, any physician, from malicious or other motives, which we cannot divine, should derogate from the power of our remedy, which we declare to be of our own invention, for the benefit of mankind, we hereby give notice that, in case one does so, we shall sue the same in an open court of justice, and prove to the world the excellency of our physic. And thou, gentle reader, who wilt take the will for the deed, make fair trial of its powers: when thy mind is agitated and wounded, take up this our essay, and tell us whether it has not soothed thee into a delicious sleep, and inveigled thee into dreams, that have transported thee into a fairy land, where Hungwoo, the hero of our story was forgotten, and only the splendid palace with all its beauties appeared to thy ravished sight. Now, for all this, I merely want to have thy certificate, that I may be encouraged to persevere, providing similar nostrums for the benefit of the common weal. I need not tell thee who I am, but thou oughtest to know, that I, as a poor barbarian on the confines of the central kingdom, have come under its transforming influence, and am in a fair way of being entirely metamorphosed. What I now give you here, is therefore not mine,— far be it from me to rob other people of their honor,— but it belongs to one of my flowery friends, who lived about five centuries ago. Thanks to his considerate care, he has often on a hot summer's day promoted my drowsiness, and as I, his reviewer, have no other intention, I trust to perform the same office by this essay for the reader, when he is seated at the cheerful fireside in winter. Here ends the preface and introduction, which, against all rules, I have written first: and now for the history.

Though our celestial friends are very cunning and clever, qualities which none ever denied to them, yet when it comes to hard blows, they are invariably worsted, and make either a polite apology, or submit to necessity. Now this is rather a good quality, and it is certainly making the best of a bad bargain,— such conduct we hold up as an example to ignorant barbarians, who are always full of strife. Having thus commenced with this sagacious axiom, and put the indulgent reader upon his guard, that he must expect many wholesome lessons,

interspersed with the relation of the most wonderful events, we proceed.

Now it happened in the thirteenth century of our era, that some poor wretched barbarians, living on the frontiers of Siberia, thought it a very hard thing, that they should pass all their days under snow and ice, whilst beings made of the same flesh and blood revelled in all the luxuries of the south. They therefore held a council, in which it was determined to follow the flight of the wild goose in winter, a bird which in their humble opinion ought to get more credit for its sagacity, than stupidity:—but this is a mere matter of taste, and thus we shall leave it. They had very few goods and chattels, and all these they soon packed on their gaunt horses and lean camels, and so went off. We can scarcely say, they left their homes, for really they were citizens of the world, and had moreover the crude idea, that whatever was seizable and came within their grasp was their own. To free the reader from suspense, we tell him, at once, that we are talking of the Mongols, and if he wishes to have more insight into the character of these gentry, let him consult friar Carpi's relation, and the old German Chronicles, in which he will find many encomiums respecting them. We had almost forgotten to say, that the Russians, on account of having had the honor of calling them for several centuries their masters, can tell many an interesting story about them, and often do so even to this day. These then are my authorities, which are genuine and conclusive.

For people accustomed from their childhood to incessant hardships, there existed scarcely any fatigues; for it required a day of hard labor to obtain just so much food from the snowy deserts as to keep soul and body together, and, notwithstanding their inurement arising from so many toils, they were often doomed to die of starvation. Home may be very sweet, but nobody likes to starve in it. Once, therefore, having bidden farewell to the icy mountains, and found their way, through snows knee-deep to a more genial region, all the traces of their former habitations were obliterated, and, strange to say, they buried the remembrance of their tents for nearly a century in oblivion, until the kind Chinese reminded them of all their lost *comforts*, and very good naturedly sent them back, attended by a military convoy, lest haply they might stray from the way. How this happened we are now going to relate.

Supposing that all our readers are well acquainted with geography, we have only to mention, that Central Asia is an immense plateau, where there grows scarcely any thing but a little stunted grass, where

sand is plentiful, and many shining pebbles are to be found, so bright that any but a lapidary might take them for diamonds. But these, though they may glitter much in the sun, and please the naturalist, are yet by the traveler found to be excessively hard, and he would perhaps thank the jeweller, who might attach value to them, so as to prevail upon some Jew or other to collect them all. This is, however, still a thing more to be desired than hoped for, and we merely give notice of these unheeded treasures (vide Russian embassies), in case any may think them worthy of attention. Through this delightful country the Mongols in their southward progress hastened, but there were already some tribes, who thought they had a better claim to the soil, and therefore did not receive their guests with the honors due to them. A quarrel very naturally ensued, and the Mongols saw very plainly, that they must fight their way in order to get to the south, steam carriages being at that time not yet in use. Though this had its inconveniences like every thing in life, yet it had also its advantages, for they learnt thereby to fight, and that was a great acquisition. For a considerable time, things went on in this way, but as one tribe after another was vanquished, most of the nomades by common consent thought it more conducive to their welfare to follow the Mongol standards at once, than to dispute their superiority. The farther they wondered the greater grew their numbers,—and with what hard names could we regale our western scholars, if we were to enumerate all the hordes, which in the course of time became partners in their fortunes and woes. But we have already too often put the patience of sundry students in this manner to the test, and therefore abstain from this infliction. Like as a snowball, when rolled down a declivity (as we used to roll snowballs in our youth), becomes inperceptibly larger and larger, so also the Mongol forces increased, till men beheld them, in the beginning of the thirteenth century, a complete avalanche.

But things could not always go on at this rate, and when these wanderers finally came to the frontiers of the *Kin* empire, they were not only requested not to move any farther, but were even desired to pay tribute for being allowed to dwell where they were in safety. Having no alternative, they yielded like wise men to circumstances, and became, in the language of the Kin court, humble vassals, most reverentially obedient—like the kings of the west. As for these Kin, they had in times of yore been called *Neuche*, and lived on the banks of the Black Dragon River (Hihlung keäng, as the Chinese have it), and had from similar motives removed to the south. There

they first overthrew the *Kitans*, a Tartar horde, who had for many a year dictated laws to China, and were surprized that their less civilized brethern wished to imitate their example. The Chinese at first rejoiced at their feats, and sent them presents with sundry exhortations to persevre in their career, but it now became their turn to determine the *meum* and *tuum*, about which there was a great ado. It might have come to a lawsuit and more diplomatic conferences, if the Kin had not found out that actual possession was nine points of the law, and, instead of writing much about their just claims, seized upon all the territory to the north of Hwang ho and the river Hwae. People cannot always fight, and it was agreed between both parties, that each of them should keep as much territory as he could defend. This was one third of China, comprising most of the northern provinces, Cheihle, Shantung, Shanse, Shense, Honan, all under the rule of barbarians. They had been in quiet possession of these fertile tracts for about a century, and had given up the idea of ceding them to any body,—for they lived upon these manors as confortably as the Mantchous of the present day,—when lo! the Mongols put in a word, and foolishly imagined, that they had an equal right to the booty. At that time the terrible Genghis was their chief, and as this hero thought to claim the whole globe as his rightful possession, to which he was entitled by the decree of heaven, he naturally also included the Kin monarchy. Not being much addicted to fanciful theories, he immediately dispatched the veterans of the desert, and within a few years all northern China was prostrate before him

The Chinese lived at that time under a line of princes, who, by their ill success against the Kin, had lost all courage and influence. Availing themselves of this fair opportunity of punishing their hated enemies, they concluded an alliance with the Mongols, and very naturally thought, that when the common enemy was vanquished, they would share the spoil. But in this expectation they were greatly mistaken, the successor of Genghis never intended such a thing, and had long ago predetermined upon taking the lion's share. To anticipate this generous intention, the Chinese began to take possession of all the most important fortresses to the south of the Yellow river, in order to secure their frontier against future invasion. This was a patriotic act, and must have seemed praiseworthy in the eyes of every one except the Mongols, in whose opinion, however, it was an open act of treachery. However to waste no time in fruitless negotiations, for which the Tartars have never shown much inclination, they declared war, and the dreadful struggle lasted from 1234 to 1279, when

it terminated by finally putting the Chinese under the necessity of acknowledging Kublai, a Mongol chief, for their emperor. Were we now going to relate all the feats of valor which there were exhibited, we might easily persuade the reader, that China has had more than one Leonidas, Alcibiades, Scipio, or Cato; but this is not at present our purpose, and we leave it to a more convenient time; but prove it we will, in the face of the whole world.

The Mongols had thus arrived at the goal of their wishes, and now they commenced sleeping upon their laurels, like the Mantchous of the present day, whilst they very rapaciously appropriated to themselves the hard earned possessions of the Chinese. These at first, seeing no alternative, gave willingly whatsoever was demanded, for they were kept in constant terror; but afterwards, when they had found out that their masters were not exactly invincible, they rather parted with their chattels with grumbling. In this state things were, when the Mongols, quite out of their element, grew every day more stupid and lazy, and one generation after another effeminate. It is true they had the name of having conquered the country, like the eight standards at Peking, and this was also on record; but it was equally out of the question, that they could again fight over the battles of their ancestors. Though Chinese eyes are very small, they still enable their owners to pry into matters, and though not exactly piercing through a mill-stone, they often perform all the offices of a spyglass and microscope. They therefore soon perceived, that all was not right, and merely waited for an opportunity to show how much they despised their insolent lords.

So many particulars, of a general nature, have we thought it right to give the reader, before entering into the details of our narration, having herein done exactly what the original writer intended, we have cleared all the way before us, ere launching forth into a long story.

Eight Mongol emperors had sat upon the throne, and though they showed at first very great vigor of mind, it was soon found out, that a luxurious court, and all the enjoyments which a mortal can desire, when actually partaken of, ruin a prince. But having nothing to do with heroes or with men like Sardanapalus, we come at once down to the last of that race, Shunte, whom we with more decency wish to give his real name, Tohwan Timúr. He was only a boy of 13 years when he came to the throne, very timid and devoid of talent, some people even called him stupid. Women reigned at court, ministers took the law into their hands, and the eunuchs were the real messengers and go-betweens, who arranged and deranged

every thing. Notwithstanding their officiousness, however, things went wrong; at first there were several omens: earthquakes, and the rain of bloody hair and sundry other things, which could forbode nothing but ill, happened; then again some prince of the blood, thinking he had a greater right to the royal diadem, conspired and even assaulted the palace. These attempts, however, cost dear, and even the empress dowager, who was an accomplice, forfeited her life. Such serious events made no impression upon the imperial youth, who like all boys of his age preferred play to business.

Scarcely had he reached his 17th year, when insurgents in four different places, without being connected with each other, declared simultaneously their intention to subvert the reigning dynasty. Two of them rose in the famous province Kwangtung, but as this was at a very great distance from the capital, the emperor cared as little about it as our venerable Taoukwang; matters were however discussed in council, and one amongst the ministers declared, that these revolts ought to be ascribed to the avarice of the Mongol officers, who burdened the unhappy people beyond endurance. This was a homely truth which the young prince could not digest. At a public audience, he therefore addressed his ministers, saying: I have been five years on the throne, and perceive that the government is in a state of confusion, so that I am restless day and night, and can never enjoy myself. I ask, my lords, whether you cannot prepare for me any pastime! One of those present, called Satun, speedily answered, let us enjoy life, carouse and drink, and you may make sure of real mirth. This was an answer that pleased, but which, to say the least, was utterly erroneous, as we shall see in the sequel. Another statesman, who was present, suggested to the emperor to kill the insidious counsellor, and quoted several instances, where love of pleasure had accelerated the ruin of princes. This being undeniable, the prince very generously wished to bestow valuable presents upon the speaker, but he refused all, saying that his only reward was to do his duty. Greatly content with the issue of his admonition, the faithful minister rejoiced in the unavoidable fall of his enemy, when some unforeseen circumstances deranged the whole plan. A creature of Satun, the depraved courtier, had on the same day collected a company of most beautiful play actresses, and was just wending his way towards the palace. Whom should he meet at the outskirts but Satun, with a clouded brow and a look bespeaking utter distress. He immediately engaged himself to settle the subject of his uneasiness, went under the windows of the harem, and presented to the astonished queen his

cortége. From this moment the prince's mind was changed, and as soon as he had given audience, he immediately repaired to the inner apartment, and there spent day and night in witnessing plays. On a certain night he fell weary on his couch and then dreamt, that ants and wasps filled the harem. Having ordered his attendants to sweep the hall, there started forth from the south, a man dressed in purple, who bore on his left shoulder the sign of the sun and on his right the moon; in his hand he held a besom and soon swept the whole clear. The emperor hastily asked, who are you? The stranger did not answer, but drew his sword, and made towards the emperor. Wishing to avoid him, he endeavored to run out of the palace, the door of which the man clad in purple immediately shut. The frightened monarch called aloud for the assistance of his servants, and immediately awoke. Now, gentle reader, we should not have told this dream (for what has a dream to do with history?) but that thou art to know, that it refers to the hero of our story, and therefore we had to make mention of the same in common justice. But let us go on. His majesty was just relating his curious dream to his dear spouse, when on a sudden a tremendous crash, resembling a clap of thunder, was heard. The soothsayers were just interpreting what the said dream might signify, when all as one man ran to ascertain the cause of this noise. They then found that a wing of the palace had fallen in, and that under it a deep cavern from whence ascended black vapor was to be seen. Anxious to ascertain what it might contain, a criminal sentenced to death was let down, and he brought up a stone tablet, upon which, in the obscure language of a Sybil a sudden revolution, coming from the southeast, and the expulsion of the Mongols, was foretold. Nobody however would understand the meaning of it in this way, but the courtiers suggested, that it was necessary to change the name of the reign, which would at once settle the matter. In the meanwhile the chasm closed, and the credulous monarch gave himself up to the superstitious rites of Budhist priests and to the most infamous debaucheries. Inaccessible to all but the companions of his vices, the government of such an extensive empire was entirely neglected, and whilst robbers traversed the land with impunity, the most dreadful scourges from on high afflicted the suffering nation. All was ripe for revolt, and a leader only was wanted.

Now we shall leave the palace a while, and descend to a temple in order to tell the reader what events happened there. In Keängsoo there is a place called Tungyang foo, where very likely none of my readers have been, and in its neighborhood is a borough of the name

of Chungletung heang. Close to it is a most romantic temple, where a number of fat priests enjoyed the pleasures of an indolent life. On a cold winter's day, the abbot assembled all his brethern, and told them that he wished to spend the evening in contemplation, and ought not therefore to be disturbed. He suddenly found himself transported to the elysium of all the idols he worshipped, and there was open court held, in as precise a manner as at Peking, the ancient Yŭ hwang presiding. The general conversation of the gods referred to the troubles which then disturbed the empire, and they were unanimously of opinion, that a sage ought to be born, in order to set matters to rights. At first they thought it best, that some one worthy of a glorious age should again enter the womb of a virtuous woman, but since those good kings had in the meanwhile been metamorphosed into stars, they did not relish the proposed change. Their silence prevailed upon all the other constellations to decline the honor, until two little prying things, (of which we do not know exactly the names in English, they keeping their court somewhere in the neighborhood of the Great Bear,) after much wriggling and coyness, just took gently the sun and moon in their hands, and putting them together, agreed, that the name of the new dynasty should be Ming (明 Brightness, composed of the sun and moon united) and that one of the luminaries should become emperor, and the other his consort (that is, the male and female principles of the Dualism should rule the world in righteousness). This being notified, they agreed to take, next year in the ninth month, their departure to the earth. The grand question was now to find out, what family was worthy to bring the new sovereigns into the world, and this caused amazing trouble, for only to sterling virtue during several generations was this honor to be awarded. In the meanwhile the entranced priest was sent about his business, and found on awakening, that he was laying on a hard, cold, couch, in a room very different from the blissful regions which he had just left. Being however of a very inquisitive cast of mind he regretted not having inquired the names of the people who were to produce the future august personages, and determined, in order to get at the secret at once, to transport himself, by rigid abstraction which is done by looking steadily at ones navel, to the idols' court. But there he was told, that heaven's decrees ought not to be betrayed, and that he must patiently wait until they were executed. We have no space to translate the whole passage, for otherwise we might have proved to the world that the flowery nation is not defective in imaginative powers, and might moreover have given to our astronomers,

who constantly talk of fixed stars and immense distances, some very useful hints. All this however is lost to the public.

Time, always on the wing, sped on, and the old abbot had nearly forgotten his nightly vision, when on a sudden he was informed, that the true heaven's son had now come. Anxiously he looked about, at the foot of the hill near which he stood, to perceive this wonderful personage, when lo! to his disappointment, he perceived a poor vagrant-looking man, with his pregnant wife, who told him in a few words that he had been driven from his home by Mongols, and was just now in quest of a relation, hoping to earn with him in future his livelihood by spinning. Now this was so completely prosaical, and so diametrically opposite to all poetical fancy, that the poor priest's heart sunk, and he retained scarcely courage to ask the hopeless stranger, who could move no farther, to take up his abode in the neighboring village. This man's name was Choo Shechin, and to let the reader at once behind the curtain, we must tell him that he was the parent of the hero of our story. So we have then finally brought the story, after many pages of sundry discourses, up to the birth of Hungwoo: this process is what people call book making.

On the following day the old friar received from a stranger, who immediately afterwards disappeared, a pill to facilitate the delivering of the said lady. When her hour was come, the villagers heard the music of the spheres, the very birds fluttered about rejoicing, and a brilliant halo proceeding from the sun was reflected by the clouds. Under all these phenomena, the child came into the world, and the bolus, when eaten by his mother, filled the room with the sweetest perfume. His father then went out bathing, and there floated down the river, as it very seldom happens, a splendid piece of red satin, of which he immediately made a dress for the babe. He was yet a puling infant, when his father presented him before the idols, where he received the name of Choo Yuenlung. Poverty obliged the former to leave the place with his three elder children, and hire himself as a common laborer, whilst Choo Yuenlung, who frequently played about in the temple, was appointed to the honorable station of cow-boy. When rambling with the other boys over hill and dale, they proposed to play the emperor, and for this purpose raised a mound of earth, which was to represent the throne. All the urchins surrounded it, but none of them dared to personify the monarch, until Hungwoo, the name by which we shall in future call him, ascended it, and with a most gracious and grave air received the homage of his play-

mates. This being frequently repeated, gave him a great name amongst these little fellows, and he had moreover the knack of making his cows march in a row like soldiers, to show what finally might become of him, if he were a general. In one of these frolics he killed a calf, took some brushwood, roasted the flesh, and then feasted upon it with some of his companions. To avoid all suspicion he put the tail in the fissure of a rock, and when his master was looking out for the heifer, he pointed to the place. He might easily have persuaded him, that the animal had fallen down and broken its neck, if the other boys had not betrayed the secret. The owner turned him therefore out of doors, and though now a stout lad of seventeen, he had not wherewithal to buy a dinner.

It was just about this time, that many died of infectious diseases, amongst them also his parents and his eldest brother. He could scarcely collect sufficient money to buy a coffin, and the three brothers set to work to dig a grave. Suddenly there came thunder and lightning, the heavens were darkened, and some kind fairies performed the task of erecting a splendid mausoleum in the interval; this was at all events cheap work, and they never claimed so much as their thanks. His two brothers could get work, but he himself was looked upon as a useless fellow, and could just obtain admittance to the temple, where his friend the old abbot lived. Whether he in his dotage still remembered the celestial vision, and contemplated the future grandeur of his pupil, we do not know, but he received the youth amongst the priesthood, and here he was invested with the dignified employ of scullion. Unfortunately for him, as our author says, his old friend went to heaven. The other bonzes, envying the favor he had hitherto enjoyed, began to treat him harshly as soon as they saw him unprotected. One day they actually shut him out, and let him bivouac under the stormy firmament of heaven. Having sung a few stanzas, in praise of the azure canopy stretched out like a silken tent, and of the genial earth his carpet for the night, he called upon sun, moon, and stars to be the companions of his sleep, and then quickly laid down. The idols then held a council, and decided, that it was very conducive to his future interests that he should be prepared by suffering. However, under the present circumstances, a pleasant dream could do him no harm, and Morpheus was therefore ordered to do his best. Soon did Hungwoo perceive a stork flying towards the southeast, to whom all the birds gave place. Finally he observed a throne of scarlet color, on which two images were seated; and then again came some persons who presented him with a purple robe.

Hungwoo's warderobe was rather the worse for wear, and he considered this procedure as the most important part of the dream; when lo! on trying to put on this fine garment, he felt, to his very great annoyance, that it had been a dream, and that he was as scantly dressed as ever before. The next morning the new abbot called the whole fraternity together, and told them, that at some distance from the temple there was a lake, on the banks of which a great deal of jungle grew. Each of you, he continued, ought to go thither by turns to cut fuel for the use of the kitchen. Poor Hungwoo was naturally the first to whose share this labor fell, on a very rainy and windy day. However, he managed to reach the thicket, but whilst engaged in cutting firewood, he fell so deep into the marsh, that he, according to all probability, would have been suffocated, if some officious spirits had not only dragged him out, but also cut a good deal of fuel for him. Having done this, they also carried it home for him, and filled not only the kitchen, but also the court with wood. The priests in the meanwhile, not seeing him return, supposed him to be lost, and felt inward satisfaction that the obnoxious favorite was finally put out of the way. How amazed were they the next day, when they found all the avenues blocked up with fuel, and Hungwoo soundly sleeping under a shed. Hitherto he had borne his misfortunes patiently, but as he got only abuse for this signal service, he decamped, found out a female relation, but could obtain no means of gaining a livelihood.

The reader will likely blame us that we bring so many supernatural things into the story; but we must assure him, that we are most faithful chroniclers, and do nothing else but what Homer and his fellows have done long before us, exactly in conformity with the Chinese original. And this brings us again upon another subject, which we put in here as an episode: viz., there have been barbarians in Paris, as well as in London, who boldly asserted, that the poetry of the central kingdom was a mere jargon, whilst others wish to hint, that they never had anything in the shape of an epic. Now to the first gentlemen we have merely to give this advice, that they read patiently our celestial bards; and the latter we assure, that if the present work were in rhyme, which unfortunately it is not, it would be an epic. This error being removed, we pursue the chain of our story.

Hungwoo finally obtained employ with his maternal uncle. It was summer, and our hero having never troubled himself very much about books, was now for the first time, when in his 18th year, sent to school. Here, however, he had to suffer very much from hunger, until a compassionate damsel occasionally supplied him with a few

cakes. He was delightfully engaged in eating these, when his uncle summoned him to wheel a barrow, loaded with plums, to the nearest city. Bidding farewell to all the drudgery of learning, he commenced his journey. An unfortunate quarrel, in which he and his relation engaged, produced blows, and their antagonist was laid lifeless on the ground. This was rather a ticklish affair, and on meeting a number of lusty fellows, who like him had nothing to lose and all to gain, he joined them as a boon companion. From this moment dates his greatness.

Being obliged to enter into the house of one of the above idlers on account of the heavy rain, the clowns told him, that the true heaven's son being, by all accounts, born somewhere in the neighborhood, they had gone out this morning in search of him, since a Taou priest had told them, that they would meet him on the road; but we have waited, said they, the whole day and have not seen him. When Hungwoo had gone to bed, all these six boon companions said to each other, this man really answers the description given to us. They were, therefore, desirous of acknowledging him as a leader, when the villagers surrounded the house with cries of fire. All hastened to a back room, where the flame had broken out, but how great was their astonishment to perceive, that a streak of red light encircled the adventurer, who was however hard asleep and unconscious of his lightsome abode! On the following morning they all went together to market, and as the plums fetched a very good price, Hungwoo pocketed the money for his own use, and went in search of new adventures. The first thing he fell in with, worthy of recording, was a gymnastic hall, where some athletic prize-fighters engaged his attention, and made him desirous of trying his own strength. Some soldiers happened to pass, and observing the company had come to blows, they wished to seize the offenders. These, however, saved themselves by flight, and took refuge in a temple, which Hungwoo in a moment of bad humor burnt down to the ground. But he was soon admonished in a dream to rebuild the same more splendidly, and as he gave his promise to the idol, he also kept it when he was emperor.— Most biographers represent their subjects as pure as angels, but we ourselves, though intimate friends of Hungwoo, love naked truth more than we do his memory, and we must be plain. If however the courteous reader will wait a little, we shall soon show him how things may change a regular villain into a doughty hero.

On Hungwoo's return to his uncle's house, he met numbers of brave men on the road side, who, having heard of his feats, followed

without hesitation. With this crowd he came to visit his astonished relation. At that period large bands of robbers traversed the land, and whenever there was a resolute man, it was in his power soon to become a powerful chief. Kwang Heäng, his uncle, who had been denounced to government for the murder of a police runner, considering it impossible to elude justice, declared himself, on the strength of his nephew's cortége, king — a most wonderful elevation. To show moreover his gratitude, he nominated Hungwoo his generalissimo, and married him to his foster-daughter, who had previously supplied him with cakes, when he was starving at school. As these freebooters had nothing to depend upon, but what they took by violence, they soon became formidable in the neighborhood. Many industrious peasants naturally thought, that it was in vain to plough the fields, whilst others ate the fruits thereof, and therefore joined the robbers. As soon, however, as the forces amounted to several thousands, Hungwoo issued strict orders, that no Chinese should be molested on any account, and that their war should be solely with the Mongols. This was, however, not a regulation similar to those which are put on record at the governor's office in Canton — no such thing — whosoever offended against the law lost his head without mercy or reprieve. This order being rigorously executed added respectability to his host; he appeared no longer as an adventurer, but under the honorable appellation of patriot. The men most famous for bravery flocked in crowds to his standards, and showing themselves in battle array before a fortress, of which the commander was a Chinese, they suggested to him, that to serve a vicious foreign prince was not consistent with the duty of a friend to his country, and that he ought therefore to come over to them. Persuasion availed in this instance more than arms, and the same officer, who held a commission from the Mongols, became afterwards one of the most ardent champions of the liberties of the Chinese. Our author now takes occasion to describe the patriotic army, than which there could be nothing more splendid. All the soldiers were clad in most brilliant armor, which enclosed their bodies like the scales of fishes. Their swords and spears glittering in the sun, their bright helmets and coats of mail, according with the strong cross-bows that hung over their shoulders, exhibited a sight which might have made the stoutest Mongol quake. In reading this passage we almost imagined, that the author wished to portray Godfrey of Bouillon's knights, when they went on their first crusade, and paraded before the emperor Alexius. But we soon found out, that China had also its chivalry, and this being a discovery,

we now make it known to the world. These heroes had moreover something else of which the famous crusaders never thought: to wit, a cartridge-box, with six or seven iron bullets, which they hurled against the heads of their enemies with a noise resembling thunder. We read nothing about matchlocks, but the Chinese at that period had a kind of tubes from which they discharged these missiles.

The country was in such an unsettled state and the finances so utterly deranged, that at first no notice of these proceedings was taken by government. When, however, Hungwoo grew more and more bold, and defied whole battalions, the Mongol magistrates resolved upon crushing the rebel. For this purpose they collected all the troops of the neighboring districts; but whilst yet preparing for battle, they were attacked on all sides. Amongst the banners that were foremost in breaking the enemy's centre, Hungwoo's red ensign floated highest, and to his tactics and furious charge the victory of the first engagement was principally owing. Burning with desire to wipe off this disgrace, the enemy assembled a second army. The Chinese however had been beforehand, and planted (would the reader believe it?) batteries in flank and rear of the hostile army. Where they got the cannon we cannot tell; but the Mongols were so much terrified at the tremendous noise that they fled in consternation. Hungwoo was just seated in his tent and musing over the fortunes of the day, when a Taou priest entered to tell him his good fate, gave him sundry warnings, and promised to be his Mentor. But there was not much time to philosophize or ask the soothsayers — a host more numerous than ever before enveloped the little band of patriots. In this emergency Hungwoo adopted the only alternative, which Frederic the Great and Napoleon found to answer so many purposes. He condensed his regiments, and before the hostile armies could be collected, attacked and routed them in detail. At this time he also took prisoners two generals, whom he had decapitated before his tent. And thus the first campaign was finished. Some unimportant skirmishes very soon took place which always turned to the advantage of the Chinese.

The dealer in fruits who had been raised from a pedlar to a king, did not long enjoy this dignity. After those splendid victories, he experienced soon, that all was vanity and vexation of spirit. Having contracted an inveterate disease, he died in the arms of his affectionate nephew. The officers immediately assembled and wished to proclaim Hungwoo as his successor, but he was to humble too assume the diadem, and most willingly yielded the throne to his cousin, an

inexperienced youth. For this generosity, as is often the case in this world, he was ill rewarded, some haughty general wished to take away his life, and on a splendid entertainment, at which Hungwoo was present, he had already drawn his sword to pierce the rising hero, when another officer stabbed the miscreant on the spot. The future emperor escaped, but his mind was scared, and for the first time in his life, he felt that in the midst of success and wordly greatness, a man may be still miserable. These events bring us down to the year 1356.

We must now for a short time return to the palace which we so very unceremoniously left. It will be remembered, that the emperor, whilst the whole country was in a state of insurrection, amused himself with dancing girls and Lama priests. But he had still a very faithful minister, who, notwithstanding the general corruption, directed the military operations of the Mongols, and kept the rebels at least at bay. Being however at variance with the emperor's minion, who was called Hama, he was first exiled and then beheaded. The author of so much misery, the infamous Hama, became then prime minister, and tyrannized not only over the country but also over his sovereign. When he had obtained everything he wished from the royal slave, he finally proposed his abdication in favor of his son. But affairs took, in a very short time, a turn so disastrous, that it was the general opinion of the court to withdraw with the utmost speed to the desert, from whence the first conquerors had emerged.

It would take us a good while to explain how these things came to pass, and then we should have to write odd names of men long gone by, who considered themselves entitled to the highest dignities, and followed the profession of mere robbers. We should also have to tell how a scion of the former Sung dynasty declared himself emperor, and always acted the part of an highwayman. Then again we should have to mention, that the seas were infested with pirates, that had no less than 3000 (!) vessels at their command; and at the end we should have to state, that year after year slaughter and carnage never ceased. We shall, however, take good care not to do so, lest we might entirely lose sight of our hero, and fill the mind of the reader with horror, whilst it is our only object to make him pay a tribute of admiration to Hungwoo.

Of all things that most shocked the nation at large, was a proposal to change the bed of the Hwang ho. Now every body knows that this is a most vicious river, and is never content with its natural domain, but is always usurping the adjacent territory. Since the Mongols

had repeatedly lost the tribute, which was brought on its waters of the Great Canal, thought it prudent to reduce its impetuosity by sending volumes of its waters into canals newly dug. For this purpose they had sent a surveyor to the spot, who declared the project practicable. Now in America and any other Christian country, the people hire the laborers and give them a certain sum per diem, but the Mongols thought this a process too tedious, and driving immense masses of peasants together, they paid them only with hard blows and scanty fare. This being by an overwhelming majority voted to be no adequate remuneration, the peasantry bid their task-masters depart, and then endeavored to pay themselves by traversing in numerous troops the country and taking everything that came in their way. This was the centre from whence all other rebellions in endless succession radiated and received strength, and which put Hungwoo in a condition to make up the losses of his army by new levies. His soldiers were in such high spirits, that on a certain occasion when a dangerous enterprize was to be entered upon, two generals wished actually to fight a duel, in order to decide who should lead the van and brave the first onset; such things we believe do not frequently happen in a Chinese army now-a-days.

The grand principles on which Hungwoo waged war, were, to gain all hearts by kindness, and to try first every means of persuasion before he drew the sword. Under such circumstances he was welcome; even when he appeared as an enemy, his heart overflowed with benevolence, and the only cruelties he committed were against the Mongols. He moreover contrived to have a military chest and magazines, and instead of allowing his soldiers to plunder, he paid them well and thus kept the marauders in order. Such behavior attracted much notice, and a fierce pirate chief, who ravaged the coast, sent an envoy to propose an alliance. Whatever scruples Hungwoo might at first have had to league with buccaneers, necessity forced him into a treaty, and from this moment he directed his steps towards Chekeang, in order to keep up his communication with the sea. But he had to cross the Yangtsze keang, to fight first a very bloody battle on the water, before he could compass his purpose. This is as minutely described by our writer as the battle of the Nile by the English newspapers, and if we may believe the Chinese biographers, it was also as furiously contested, and ended in the utter defeat of the enemy and the burning of his vessels. Do not smile, dear reader: you will find in these annals mention made of stones which were thrown from mortars into the hulks of the opposing men-of-war and sunk them

clear. They got finally such a zest for these naval battles, that they considered them as a real pastime. To dwell much longer upon the various marches and countermarches of Hungwoo we deem by no means a fit employment, and we shall therefore select only a few of the most striking events.

The Mongols, as soon as they had refitted their army, appeared naturally again in the field. This time however the victory was not easily bought by the Chinese, yet their irresistible valor stood proof against the despair of the enemy. The commander-in-chief fled with unmanly haste, and being hotly pursued surrendered to Hungwoo. As soon as he appeared in the presence of the prince, the officers in waiting, reading something sinister in the general's countenance without consulting Lavater, advised him to execute the prisoner on the spot. Though the Chinese hero had made the same remark, he did not consider it consistent with justice to execute a man who had surrendered of his own accord, and he entrusted on trial a small troop of horse to his command. Before accepting this commission, he swore (near a slaughtered horse, the object most sacred to a Tartar) fidelity to his new master, and imprecated upon himself the most dreadful curses, if he should not prove faithful. A few days afterwards Hungwoo had undergone many hardships, and it was expected that he would early retire to his tent. The renegade had marked this propitious moment, and softly stole towards the entrance, hurriedly burying his dagger in the bed clothes. The alarm was immediately given by the sentinel, but the assassin had time enough to save himself by flight, and was not heard of for many months. In one of the engagements, however, a Chinese officer, on perceiving him, darted his javelin at him, which he most dextrously avoided. In the midst of the confusion he entangled his foot in the stirrup, lost his balance, and was dragged by the restive horse to a considerable distance. When nearly expiring from the bruises he had received, his antagonist rode up to him, and ran his sabre through his heart in recompense for his treachery.

When the combat in the south was hottest, Hungwoo kept his court at Kinling, directed from a distance the military operations, and endeavored to extend his power towards the north. Trophy after trophy was sent thither by his generals, and city after city yielded to his arms. Flushed with victory, the soldiers demanded, that he should declare himself emperor at once; for such a suggestion however he had no ears, for how, said he, can a petty chief who holds temporary possession of rank in the empire, declare himself sovereign of

such an extensive country? But as he himself so obstinately refused to take the title, dragons and serpents who entwined themselves about him, at one of the parties where his most celebrated generals were present, too evidently proved to the Chinese, that having the emblems of the imperial dignity — which is a dragon, he ought also to take the name. In any other person the presence of such a reptile would have created disgust, but in a Chinese nothing is a more propitious omen than the appearance of dragons.

The Mongol emperor was finally alarmed at the frightful progress of the rebels. In a council of state, where all the ministers were present, the best measures proposed were rendered nugatory by indecision. Yet there were always 50,000 to 100,000 men under arms. How these were assembled and paid we could never find out, perhaps there is some error in the numbers. Then again the rebels brought in less than a fortnight 200,000 into battle; and though by unheard of courage more than two thirds of this number strewed the field, within a week afterwards the forces were not only recruited but more numerous than ever before. As for the number of encounters, Napoleon did not fight so many battles throughout his life, as some Chinese heroes in the space of one year. The above things being all on record, are as true as every matter else which is put there.—We have now brought this biography to the second stage, and the reader will no doubt give us credit for moving no longer at a snail's pace.

Hitherto Hungwoo had been only a subject, but one of the rebel chiefs having killed his master, the king, and he having already received the title of duke, he now assumed the dignity of the prince of Woo, and adopted a regular plan for conquering all China.

Nothing could be more germane to his wishes than the intrigues which reigned at the emperor's court. At first one of the nobles who had received orders to collect a very numerous army in Mongolia, and to overwhelm China with these hordes, thought it his duty to rise against the emperor, his liege lord. Had he persevered in his march, he might have taken the whole court and all the appurtenances prisoners: but entering upon a negotiation, and flattering himself with the highest dignities that were to fall to his share, he delivered himself up to justice. The minister who acted such a decisive part in this crisis was an enemy to the heir of the crown. The latter had been sent to the army, in order to fight the battles of his father, and was highly indignant that a favorite should usurp the affections of a parent to which he alone should have laid claim. Recalled finally to his palace, and triumphing over his enemy who lost his life, the

youth went on embroiling himself with others. When however the din of war and the clang of swords came nearer and nearer to the capital, the weak and debauched prince lost all courage, and stole in the night silently away to his native deserts, and thus ended the Mongol dynasty, anno domini 1368.

With the departure of the sovereign, the Mongols were by no means yet driven out of China; and a great many still held possession of fortresses and strongholds, from whence it was not so very easy to drive them. There were moroever many kings and emperors, alias robber chiefs, who, whatever their pretensions might be, thought their claims as legal as Hungwoo's, and in this they were perfectly right. As for the Tartars, they confined themselves to a defensive war, and only occasionally, when booty was in question, made a sudden sally and fairly stripped the camp-followers of everything. Otherwise they behaved very peaceably, and all that they thought of was, how to secure their retreat to Mongolia. This was, however, not so easily accomplished as one might have imagined. Imitating their predecessors, the Kin, they had lived with great profusion, entirely forgetting that chapter of Political Economy which treats upon accumulation. Thus they were obliged to sell or pawn their arms and sell their horses, and when the sudden alarm was sounded that the Chinese were on their heels, they looked in vain into the empty stables for a swift charger to carry them out of the reach of the celestials. If some of my readers should be incredulous about the wretched plight in which the descendents of the conquerors found themselves on a sudden emergency, I would suggest to them just to take a peep at the Tartar portion of the city of Canton. If he happens to possess statistical tables of the provincial city, he will find therein a large catalogue of horses, barracks, houses, goods, and chattles all belonging to the Eight Banners, garrisoned in the said city. But a blind man even, just by groping about, would soon discover, that the compiler must have committed a few errors. As for the studs and arsenals they could only have existed in imagination, and goods and chattles must come under the general classification of bare walls. Should he however find some shop or tolerable establishment, he may be sure, it belongs to some clever Chinese who is at all times certain of securing to himself the windward side of a bargain. Now supposing the Chinese had, in these enlightened times, come to think that the Tartars were rather too many in the central empire, which has no lack of inhabitants, and had sent them all traveling to Tsitsihar and Kirin, he would then just have the same sight as Hungwoo enjoyed,

when the Mongols took their final leave. Any stranger would have imagined, that the Chinese, in imitation of the Dutch, had established a colony for paupers, and were sending them to their new abodes. The Mongol marauders, however, were more tenaciously attached to the soil, and nothing but hard blows could persuade them to abandon their privileges; but of this commodity Hungwoo was by no means sparing. After this summary of events we must enter a little into details.

The most determined antagonist was doubtless a chief styling himself the prince of Han He not only had a large land-force, but also commanded the water communications by a very large river navy. Hungwoo at first endeavored to satisfy his ambition by splendid promises, and to detach him from the alliance of some of the other leaders; but the prince of Han so greatly succeeded that he could not bear or profess friendly intentions towards a man, who wished to share with him the throne. Hence arose a fierce struggle, which kept our hero for several years employed, and left the Mongols time to take breath. Whosoever had the command of the great rivers, was naturally in possession of the most flourishing parts of China, and by being able to obtain supplies whenever wanted, and attack his enemy upon every weak point, he had the fate of war in his hands. The subject of our encomiums was too good a general not to see these advantages at once, and his whole strength was therefore concentrated to secure the navigation. Determined to fight to the last, the prince of Han had his war-boats chained together, and did not retreat until he saw them all on fire. As by magic a second navy was created, and the resistance was equally strong. But Hungwoo had more powerful arms; persuasion and kindness won over many an influential officer, and in the heart of a naval battle, one squadron after the other struck to the humane prince. We have often seen pigeons fighting with great fury against each other, and can therefore believe, that even the Chinese at times give to their martial ardor a very great scope. The descriptions of the naval battles, told by our author with a great deal of spirit, gave rise within us to this thought, which we in our honest way cannot hide. The best proof of the overwhelming ardor with which the Chinese had fought, was the many wrecks that floated on the water, and the corpses that nearly choked the course of the river. At such scenes we drop with Hungwoo a tear for what can excuse so large a waste of human life? And are not those who occasion it, whatever may be their titles or renown, murderers in the fullest sense of the word? Soon however these emotions were stifled, and an

enormous booty, which our author compares to hills and mountains, made the soldiers glory in deeds of blood. One consolation, and it was a great one, remained, viz., the unruly prince of Han had fallen. As soon as matters were again put in order, Hungwoo invited his officers to a large party, and feasted the soldiers upon beef and horse-flesh. He then delivered speeches which were well calculated to rouse the courage of his followers, and to add new lustre to his triumphant course. At that time peacock's feathers, the reward of the Mantchous for feats in arms, were not yet in vogue, nor was Hungwoo aware that a ribband might be an equally valuable mark of distinction. He therefore rewarded his best generals with splendid titles of nobility, and gave to the subalterns and privates a gratuity in money. All were delighted, each ready to shed the last drop of his blood for such a leader. When he therefore asked who would be the first to scale the walls of a city, from whence the beseiged threw showers of missiles, there was a noble emulation to step forwards and plant the Ming banners upon the highest turret. The enemies however were stimulated by equal zeal, and though the commandant was finally obliged to surrender, his mother on hearing of his dastardly conduct beat out her brains, for she did not wish to be called the parent of a poltroon.

A life so rich in high and lofty deeds of daring could have charms for the active and enterprizing only, and though Hungwoo like the petrel was, amidst storm and tempest, in his native element, he still longed for a retired life. His dreams were often disturbed by apparitions, but it was his Mentor who then came to direct him in the path of duty, and to make him adopt the most prudent measures, and all this when he was asleep. Lost in thought, he once sauntered before the camp quite alone, all the events of his previous life rose in lively shapes before him; he was near his native place, where he had once tended his master's cattle. Charmed by the song of birds perched on the branches, he pursued his way scarcely conscious whither he went. On a sudden he arrived at the ruins of a temple, where a leopard, frightened at his unexpected appearance, started from his lair. Hungwoo gave himself up for lost, and the life which had been preserved in so many battles seemed destined to be a prey to wild beasts. In this extremity a Budhistic priest of most venerable aspect made his appearance, and forced the ravenous animal to cower at his sight Grateful for this deliverance the conqueror accompanied the priest to the temple, where a number of other priests was assembled. Some refreshments were procured, and after the tea had gone round,

the wily friar handed a book of subscriptions for the rebuilding of the ruins. Hungwoo was not exactly pleased at being thus taken by surprise, but opening the volume he found the names of all the founders of dynasties who had each contributed a sum towards the raising of the said edefice. As he only found their names, he saw in it more than a superficial observer might have supposed, and wrote down his 2000 taels, and went off with the oldest priest as his guide. On the bridge he again perceived the monster which had at first terrified him, but the monk smiled saying, this is a domesticated animal. The camp then just appeared in sight, and his guide disappeared in the waves of a river that flowed below him. When he met his people, who had been for a considerable time in search of him, he soon recovered from his trance, and though he believed all to be delusion, he never forgot that his name was inscribed on the list of the sires of dynasties. Having spent a great part of his youth in the company of priests, all the reveries peculiar to their vagaries stuck to him to the last. He was always moving in the midst of a world of spirits, and, as a man gifted with second sight, he imagined that he saw the gods enlisting in his ranks, and defending his person. Some of his generals shared with him the same superstition, and, when one was surrounded on all sides and hardly pressed, he besought the interference of the gods of fire. This was readily promised them by a priest of Taou, for some consideration in the shape of white silver; and confident of the invisible support, his soldiers took each a brand, and fought their way through the surrounding hostile camp. Even warriors cannot combat without superstition, and if they do not follow worthless idols, the work of men's hands, they will do homage to the emblems of eagles or the tricolored standards.

Considering all the circumstances under which Hungwoo made his appearance, the ardor and purity of motive which made him draw the sword in order to free his countrymen from a foreign yoke, we shall not wonder, that he viewed his cause as that of heaven. In invading Keangsoo he issued a proclamation in which he declared all who did not submit to his arms, traitors, and rebels against the azure heavens. Kind treatment and a general amnesty secured to him the attachment of the inhabitants, and the submission of the rovers he bought by bribes. Some of them however thought it prudent to receive the money and to transfer their allegiance to the best bidder. Against them Hungwoo was inexorable, and at once told them, that they did not deserve to live. Whenever any one of them was taken, he had him cut to pieces as a warning to all robbers and vagabonds

who might be tempted to act a similar part. But he did not confine his attention to mere exploits; wherever a district had yielded to his victorious arms, he assumed the power of a judge. An open hall was instantly prepared, and all those who had any complaints or saw themselves injured, obtained free access, and might full at length state their cause. Even old garrulous women were not excluded, and the patience with which the victor bore their invectives procured for him the highest popularity. Careful of his fame, Hungwoo kept always some historiographers with him, and it is to their labors that the reader owes the present sketch.—When reading their pages, and perceiving the incense they richly scattered through their varied narratives, he was ravished with delight. Had he been a Cæsar, he might have written his own commentaries and blazed forth his deeds, but he had scarcely been one year at school, and could he have composed a tolerable letter he would have deserved great credit for his proficiency. Being of a poetical turn of mind, he wrote many stanzas, and not unfrequently celebrated his own exploits in rhymes. And much do we regret our being so entirely prosaical, as to be prevented from giving the reader some specimens of his genius. Could we but imitate that glowing language with which the author describes every compaign, and minutely enter upon the tactics, that were the means of achieving such great victories, we should be obliged to write a heroic poem, and astonish the world with a Chinese Iliad, or an Ossianic Rhapsody. There were generals at that time, equal if not superior to Turenne, prince Eugéne, and sundry other knights of high renown; and whilst the latter only fought on land, the former were equally skilful in gaining naval battles. Oh! those days of yore, when heroism was a marketable commodity; just compare them with the present state of things, and even the old prime minister Changling would have blushed. Only think! there was a commander of the name of Seuta, who, being cooped in on all sides, and without any provisions, resolved to make a desperate effort to escape, in the silence of night. Now any other general would have thought it prudent to surrender, in order to save limb and life: not so our desperate hero. And what do you think he did in this dilemma? Why, he burnt 3000 of the hostile vessels, and sailed away! The writer does not tell us how the good-natured enemies permitted him to burn them out of house and home, and hurl them into a watery grave. Of this the writer does not inform us, and we must put it on the general score of politeness, for which the Chinese are famous throughout the world.

The rebels of the south being now chastised, it was high time to

visit the territory to the north of the Hwang ho, where the Mongols were still in possession of many fortresses. The army was approaching to cross the river, when one of the descendants of Confucius presented himself to the conqueror. It was always Hungwoo's principle to gain popularity, and he therefore rejoiced to pay just homage to the sage upon whom the whole nation looked with veneration. Having given his descendant valuable presents, with assurance of protection, he charmed the assembled multitudes by the deference he thus paid to departed merit. In only a few instances, the Mongols resisted the invading forces, one fortress fell after another, and Shense as well as Shanse received Chinese garrisons. Crowned with laurels, Seuta made his appearance at court, and though the emperor honored him with the highest praises, he still thought it his duty to perform the kotow. And now, in open council did Hungwoo arise, and looking around upon the hoary veterans standing at his side, and fixing his eyes upon the scars they had received, he exultingly exclaimed, "Our most sanguine expectations are exceeded, no enemy is longer in the field to cause us serious trouble, we have delivered our country." A hum of approbation ran through the assembly, but Hungwoo continued: "There are many of our brave comrades who have spilt their blood for their father-land and are no longer amongst us. Let us not forget their families, but show by the assistance we afford to them how highly we value the services that have been rendered." Nothing could come so opportunely as this speech, all joined in approbation, the enthusiasm of the people for their new sovereign grew warmer and warmer, and all declared their readiness to die for such a leader.—We have thus followed the course of events down to the year 1370.

Some reproach attached to Hungwoo on account of his low extraction. Some evil-minded persons brought this occasionally forward to get the fortunate adventurer into disrepute. What could be more despicable than to rise from a scullion to the throne of an empire the most extensive and populous in the world. There was no parrying this reproach, and the most skilful genealogist could not, as in the case of Napoleon, show his descent from a noble family. As far as the Budhistic priests were concerned, who claimed him as their own, they had made up a fair story of his celestial origin, as we have related above, but though nobody could gainsay this, there were few hardy enough to believe it. Hungwoo therefore had no alternative but to prove, that most great men who had founded dynasties, were born of obscure parents, and Chinese history indeed is full of such

instances. There you may read of a fisherman, a captain of robbers, or a knight-errant, &c., who all became emperors in their turn, and afterwards took their place among the most vigorous monarchs of whom the celestials boast. This being settled, he no more thought it below his dignity to prove to the whole world that he was not ashamed of his progenitors. With a splendid cavalcade, Hungwoo visited their tombs, and there made the customary sacrifices, and with the utmost humility prostrated himself before their manes. The graves were splendidly adorned, much better than ever the genii, who at first had put their hands to them, could have made them. Afterwards when securely seated upon the throne, he built a large city at his birth-place, and intended to make it his capital, but could never succeed in this endeavor. The ruins may be seen there to this day, and attest the lofty genius of the projector.

There are many ups and downs in this world, and even the successful Hungwoo had his share in them. His kindness did not always prevail over the wickedness of his enemies, and in some instances he was rewarded with the basest ingratitude. One of the insurgents who had held out to the last against Seuta, seeing finally the fortress untenable, set fire to his house and burnt his whole family. He was taken alive, though the general had offered a very large reward for his head, and was brought before Hungwoo. There he squatted upon the ground, and looked down without taking notice of the august personage present. Such contempt could not long be borne, the victor upbraided him with his boorishness and dismissed him with a sore reprimand, ordering him at the same time to be confined in prison. The words sunk deep into his soul, he arrived in his cell, unloosened his girdle and hung himself, much to the displeasure of Hungwoo.

In other countries statues are erected in memory of celebrated generals; in China people make huge images of clay, which are gilt and put into temples, as the reader may see at Honan. Since the emperor arrogates to himself the power of conferring titles in hades, such men are frequently raised above the idols, and the worship paid to them is in proportion. Hungwoo was not free from this folly and abomination, and therefore built an enormous temple, and having prepared the collossal representations of the worthies, the building was consecrated with great pomp. In this work his wife Ma, who never left him, gave the most incontrovertible proofs of skill as an architect, and considerably contributed towards raising an edefice, which was the wonder of all the region around. This worthy woman

who had been faithful to him in the lowest state, was his guide and counsellor, when he had obtained sufficient renown to give himself up to foolish pride. She was of a strong mind, but wrought more upon him by her endearments, than by imperiousness or virago-like intermeddling. She cheered his lonely hours, refreshed him after days of hard toil, and made him taste all the enjoyments of domestic life.

We have now conducted our hero to the steps of the throne, and if the reader thinks, that we have been too profuse in praise, let him remember, that we always speak undisguisedly of his faults. A man who had to fight such hard battles, and to be abused for all his well meant efforts to improve the nation, must have been a great character to bear reproaches with magnanimity, and to forgive where he might have punished. It is rather remarkable, that in his low estate he was, according to all accounts, a despicable character, but the higher he rose, the more were his great virtues unfolded. With the common run of mortals it is generally the reverse. There are as few people in China, as anywhere else in the world, whom success makes not domineering and arrogant, and whosoever can be humble in the most exalted station is truly a great man. With this apophthegm, or whatever you may call it, we conclude the third part this veritable biography.

Once at a general parade the soldiers had on their standards inscribed the motto, "Long live the emperor!" Hungwoo was so shocked with this premature declaration, that he had them immediately torn to pieces. His real intention was doubtless to occupy the throne, but he wished to be courted, and, like a bashful maiden, to receive the boon. The famous Seuta was then at court, and having nothing else to do, he got up a flourishing petition, subscribed by a number of his fellow officers, in which they besought Hungwoo most earnestly to accede to the wishes of the nation. The hero seemed still undecided, when a second request, couched in still stronger terms, was preferred by some other celebrated commander. There was no resisting such potent appeals, he depended upon the strength of the army, he believed that it was the wish of those bands whom he had so often led to victory, asked time for mature consideration, and went in a pensive mood strolling into a temple. There he beheld to his great astonishment a distich written on the wall, of which the strokes were not yet dry, upbraiding him in satirical language with usurpation, and filling his heart in the midst of rejoicing with gloomy cars. The author of this infamous composition was never discovered

On the following day, however, Hungwoo gave his assent, and prepared himself by fasting and ablution for his inauguration. More than 30,000 people were present, near the altars which had been erected in honor of the various idols of the land. The contents of the proclamation, read on this occasion, ran thus: "Choo (Hungwoo's surname), commander-in-chief and emperor addresses himself to august heaven, to queen earth, to the sun, moon, stars, the winds, clouds, thunder, and lightning, and to all the celestial and terrestial gods, to departed worthies, to the majesty of heaven and earth as displayed within the four seas, &c., &c., &c., and hopes to be appointed as pastor to continue the succession of Yaou and Shun, &c. The Yuen princes having thrown the country into a state of anarchy, the people were pestered as by the stings of wasps, and the calamities of vipers and scorpions pervaded all parts. Then heroes suddenly started forth who scattered the robbers that had taken possession of hills and rivers. Your minister assembled these brave men and gave relief, and, in reliance upon the power of heaven, he drove the miscreants away. Mankind were now without a master (he was not aware that there were many in the west), and your minister has been chosen by his followers to succeed to heaven's patrimony, and ascend the throne in order to rule over the nation. I trust in your power, that you will add lustre to the kingdom and tranquilize the central nation, and purify the same (as is needed even now very much). The whole nation addresses this prayer quietly, and after having performed the customany ablutions, with a pious, true, and unanimous heart, trusting that all may be granted, &c." When the reading was finished the tablets of his deceased ancestors were brought into the temple dedicated to their manes, and then the faithful Ma, his inseparable companion in joy and woe, was raised to the high station of empress. His eldest son was at the same time declared crown prince, and then followed an immense number of letters patent, honoring some with the peerage, others with considerable offices, and the rest with high-sounding titles. These festivities however did not so entirely engage the imperial mind as to make him forget all the essential parts of government. On that very day, orders were issued to the various generals to invade the still unconquered provinces, and the soldiers departed with enthusiasm, high-soaring and strong, from scenes of splendor and magnificence. Any other biographer might here have closed the tale, and have wound up the remaining twenty years with merely saying, Hungwoo reigned long and happy: not so we, however, and our venerable prototype; we must know our hero from beginning to end.

The news of Hungwoo's exaltation did by no means please the Mongol emperor. He was then living in the desert and enjoying all the pastime of a nomadic life, hunting foxes and bears. Now he did not deem it advisable to give up so large an empire merely for the whim of an adventurer, and had therefore numbers of soldiers always ready to make inroads upon the frontiers, burning and destroying wherever they went, in order to make good the title deed. There were moreover numbers of fugitives who with a wishful eye looked back upon the things they had formerly enjoyed, and found themselves now reduced to the sore necessity of living upon horseflesh and mutton, and this in so small quantities as scarcely to satisfy their craving appetites. They were in fact as little contented with their new situation, as the Arabs with their native deserts, who often have taken possession and housed themselves in the fertile places of Mesopotamia, Syria, and Egypt. We have therefore not to wonder that they made their utmost effort to recover their possessions, and gave the Chinese frontier garrisons no rest. But the celebrated Senta knew all their movements, and with great dexterity anticipated their invasions, so that the booty they had collected with much toil and risk, was as speedily taken from them. Though it was a great inconvenience to keep up a large army, there resulted one solid advantage from it; the emperor had always a band of hardy veterans at his disposal, who in case of any rising in the south could quell the rebellion.

Immediately after the coronation, all offices were given to Chinese only, who under the Mongol rule had been excluded from the most important employments. And here again appeared the great discernment of this wise prince, for he chose men of talent without regard to their extraction, and thus bound by the ties of gratitude the most influential personages to his interests. The literati, so long despised, regained their ancient privileges, and, receiving high emoluments and splendid offices did not fail to contribute their parts to praise a prince who was so decidedly their patron. The most able amongst them were chosen to become the tutors of his children, and to instruct them so well in classical lore, that they might be enabled to rule as well as the ancient patriarchs, Yaou and Shun.

The classical rule enjoins upon the Chinese to serve their departed parents as if they were still alive. Though this is a most preposterous custom, and partakes of all the abominations of gross idolatry, Hungwoo thought himself bound in duty to give the example, and therefore paid adoration morning and night to the tablets of his

ancestors, the manes of whom were now raised by himself to the rank of emperors. There are moreover a number of temples at the capital, in which former princes and sages had a place of honor, and as the Mongols were by no means very zealous in the service of the dead, the building had been neglected and had fallen to ruins. The first care of Hungwoo was to restore them to their ancient splendor, and to let the sacrifice and worship before their statues never cease. This we beg to inform the reader, we do not relate as an act redounding to the praise of a hero, who though educated in the gross superstition of paganism, had judgment enough to see the absurdity of idol worship; but he was too fond of popular applause, and willingly sacrificed principle and conviction at its shrine.

The old court had been infested with eunuchs, a race of beings who have invariably proved the ruin of oriental courts. Cunning, crafty, and insinuating, without one human tie to attach them to the society of men, they were the constant companions of enervated princes, and with great dexterity usurped all the powers entrusted to an effeminate monarch. Their element was intrigue, their only occupation dark plots, their whole life one tissue of deceit and malice. To free the court from this pest was Hungwoo's earnest endeavor; but he thought it could be done by laws and regulations that were safely put on record, and though during his life time their power was annihilated, they revived with great vigor amongst his descendents.

No serious fears being entertained from the north, since the Mongols by so many defeats had been disheartened, old Seuta marched his army into Szechuen, a province which was among the last to own the sway of the Ming. Though most of the commanders were Chinese, they most resolutely opposed the invading army; the river Yangtsze keäng was closed with an iron chain, and fire ships were sent to set the whole imperial flotilla on fire. There was here no trifling; and though victory was obtained, it was dearly bought. The country has many inaccessible mountains, many hill-forts and strong holds, and each had to be starved out, before Szechuen could be called an appendage of the celestial empire. It was not finally subdued till 1372.

During the absence of Seuta in the west, the commanding officers at the Great Wall, wishing to prove their superior valor to their hoary leader, set out on an expedition against the Mongols, and this time sought them in the desert. Nothing but clouds of sand opposed their progress, and they therefore moved onward without fear as if they were invading a paradise. Having reached that delightful spot,

well known to geographers under the name of Shamo, and being in the midst of all the uncut diamonds of which we have spoken above, they all at once felt the want of water. Now this is as bad as being at sea without it, and considering the thousands of men and horses assembled at one spot, they felt the most dreadful forebodings. To take away however all doubts about their probable lot, they had merely to look around themselves, where the bleached bones of starved wretches too plainly told them, that their situation was fearful beyond description. In this emergency, however, the horses' hoofs discovered a fountain, and when all had quenched their thirst to satiation, and taken as much of the precious liquid as they could carry, it was unanimously resolved — nemine contradicente — to return with all possible haste. The Tartar horse, however, hung now on their flank and rear, cutting off the few provisions which still remained. According to the Chinese general's report, his army always beat the barbarians, and in proof of his assertion he ever brought above a thousand of prisoners, but this was all he had to boast of, how many thousands were strewed along the road where the Chinese retreated was never made known. This campaign, however, quelled for some time the ardor of the celestials, and they thought it by far more prudent to await the daring enemy under the battlements and towers of the Great Wall. The Mongols on their part were too cautious to leave the entrenched warriors long without their society, and not only paid a visit to the Great Wall, but also ravaged Leaoutung, a department which is only protected by a stockade. If we have to believe our Chinese author these maranders were always beaten, annihilated into the bargain, and moreover taken prisoners. Unfortunately they increased with every disaster, like the heads of the hydra, and the accounts of splendid victories obtained were coupled with dispatches mentioning new swarms of nomades, that had infested the frontier districts. Hungwoo was obliged either to maintain a standing army of at least 200,000 men,— an expedient too dangerous to be adopted for any length of time, for in days of yore the generals of this host had repeatedly dictated laws to the court and not seldom joined the Tartars and taken possession of the whole celestial empire, without ever awaiting the permission of heaven's son; or — to adopt, the only alternative remaining — to curb the fierceness of the invaders by a tortuous policy, a system the Manchous have carried to perfection. For this end he sent the grandson of the dethroned emperor to his home, and after delivering a very impressive speech, gave him to understand, that it was his earnest wish to live in peace with the world.

This noble desire was only realized in 1383, when plenty filled the land, all hearts rejoiced, and the hereditary enemy of China was believed to have become extinct. The old emperor Tohwan Tímur had by this time fallen a victim to grief and disappointment, and his son who thought it his duty to assert his right to the throne of China assembled a numerous army to enforce his claims. Soon however he found himself in the presence of the Chinese army; a struggle ensued; which ended greatly to the disadvantage of the Mongols, their hordes were dissolved and fled like scattered sheep, whilst the booty and several members of the imperial family fell into the hands of the victorious army. This was a very severe check; several tribes therefore submitted themselves to the sway of heaven's son and secured by their obedience cattle and pastures, the very things they wanted, and which they had never obtained by their utmost bravery. One of the princes was banished to the Lewchew islands, where he might live in peace amongst unoffending islanders. After this, all the campaigns against the Mongols succeeded, and though now and then a general returned from the desert without having seen a single enemy, he still found reason enough to boast of his bravery, because he had ventured into the heart of a hostile country.

The province of Yunnan, intersected by high mountains, and being situated at the very extremity of the empire, defied all the efforts of the imperial generals. At first they were beaten, then obliged to retreat, and the matter was finally given up as hopeless. As the usurper however dispatched an envoy to the Mongol camp in order to conclude an alliance with that nation, the spirit of Hungwoo was roused, and he sent a large army to effect the subjugation of that territory. Here also his arms were crowned with success, and now he was enabled to say, the whole empire is mine, I took it with my sword and have defended it against all enemies. His fame was spread to distant countries, so that the kings of Korea and Lewchew sent embassadors to pay their homage to so great a man. Their tribute bearers were most kindly received, and returned with the most exalted ideas of what they had seen and heard.

Hungwoo's latter days fled away in the utmost tranquility, he saw however one of his comrades after the other dropping off, amongst them his dearly beloved spouse, his sage Mentor through life. Though bowed down by grief, the cares of such a large government did not permit him to indulge much in sadness. The finances had to be put in order, and this was of all things the most difficult, for they had fallen for a long time entirely into a state of delapidation. It is a real

pity, that scarcely one Chinese writer has dwelt upon this important subject, and though he will write page after page upon ceremonies, and detail with great minuteness the many kotows and prostrations, bows and genuflections, he can scarcely find time to fill a line with that all-absorbing subject — the revenues and public expenditure. Happy would our ministers be, if they could get so easily over this stumbling block, and fill their budget with sundry remarks about the rites usual at the presentation of such important documents. It is however very certain, that Hungwoo had money sufficient to pay the troops; as for the civilians, they might help themselves, as they have done since time immemorial in China.

Though an enemy to pageantry he only thought it right to surround his court with all that was magnificent, in order to impress the nation with his high station and power. When you therefore journeyed to Nanking, it was not to see some deserted streets and wretched hovels, but to behold magnificence and splendor, which were never eclipsed by any of the preceding princes. The greatest ornaments of this splendid court, however, were the hardy warriors and ancient statesmen, who had risen from butchers', shoemakers', and tailors' shops, to compose portions of the most celebrated camp and council. Bent down with age and infirmity, they still thought it their most sacred duty to support their beloved chief to the last breath, and to train their children in all the loyalty of which they had given, in times of need, the most speaking proofs. But also this generation passed away, and Hungwoo stood there as the longeval oak amongst the the younger trees of the forest. Life had few charms for him, for all those who had rendered it delightful were no more. The king of terrors finally invaded the palace, and Hungwoo, feeling his end approaching, sent all the princes of the blood into their domains which he had assigned to them long before. Only the heir of the crown, a lad of 16 years, remained behind to testify the tranquility with which his venerable father died. He took the blessing of millions into his grave, and his highest praise was, that he had always been lenient and kind to all, even the meanest of his subjects. The most bitter rancor could not show a single instance of cruelty or even of hard-hearted justice. He was 71 years old when he died, A. D. 1398. Here we drop the curtain, and leave the patient reader to his slumbers.

ART. III. *Second annual Report of the Committee of the Canton General Chamber of Commerce, presented at a general meeting held the 3d of November,* 1838.

IN pursuance of the principle recognized in the report presented at the meeting in November last, the committee have continued to direct their attention to such subjects only, connected with the foreign trade, as have come before them in the ordinary course of events, or been referred for their decision by parties more immediately concerned. They still, for the reasons advanced in that report, deem it important not to depart from this rule.

Your committee will now, as briefly as possible, recapitulate their proceedings and decisions during the year, which, with those exceptions only where the chamber on special occasions have already expressed their concurrence, will need the approval of a general meeting to give them all the authority of which they are capable.

Amendment of the constitution. By an amendment proposed by your committee, and sanctioned by the chamber, it is rendered imperative that there be an addition of four new members to the committee annually, who shall be substituted for a like number of the old members whose terms of service must then cease. By this measure it is hoped the public interest in the business of the chamber will be more effectually kept up, and the labors of office more equally distributed among the members.

East India Company's financial agency. The existence of this agency in Canton is continued against the opinion and in opposition (unanimous it is believed) of the whole commercial body engaged in the trade to this country. The London Association have addressed the Court of Directors urging its removal; and your committee have assured the association of their hearty concurrence in any measure calculated to effect the desired end. The importance, to the free trade, of abolishing the agency, is more than ever apparent, and it is deemed expedient that some news step be taken by which its injurious effect, on the tea trade especially, may be placed in the strongest light.

Performance of the ceremony called kotow. In an address to lord Palmerston by the London Association, your committee notice they recommended, that in the event of any negotiator being sent by the British government to Peking, he should not be precluded from performing the ceremonies required at that court. As this advice, if followed, was deemed by the committee likely to affect injuriously the interests of commerce, they considered that it fell within their province to oppose it, and accordingly they have addressed a letter of remonstrance to the association on the subject.

Post office establishment. It will be recollected that in the last annual report the committee were sanguine in their exception of a speedy completion of arrangements, then in progress, which would place an efficient post office establishment in full operation. They were, however, disappointed. The boats, which were indispensable for the purpose, were suddenly employed in the opium trade, and no compensation that the chamber could offer to

the owners was equivalent to the profits which that traffic yielded them. The committee are now of opinion that no adequate security can be obtained that any foreign boats, which might be engaged for the post office service, would not be in the same manner diverted to other employments; and the only alternative, in case the chamber should deem a new attempt to establish a mail conveyance desirable, would be to purchase the requisite number of boats, or at all events to have them absolutely under the control of the chamber.

Execution of orders for tea and raw silk. The preamble and resolutions which were demanded by proceedings in England during the year 1837, and drawn up on this subject by your committee, have already received the approbation of the community, by the signature of almost every foreign house in Canton, who forwarded copies to their correspondents in all quarters of the globe. Your committee have reason to believe that the attention of parties concerned has been drawn to the subject, and the evil which it was intended to cure will be in some measure remedied. It is understood the document was brought to the notice of the London Association, and was discussed in that body, but the committee, as yet, have no communication from them on the subject.

Claims on agents in Canton. In answer to a question submitted to them your committee decided, that claims made by parties abroad, on their agents in Canton, on account of transactions which have occured here, should be adjusted in China, and not elsewhere, but by consent of the agent.

Delcredere commission. Your committee gave it as their opinion that a charge *delcredere on sales* does not include a guaranty of bills, remitted for the proceeds of the sales.

The hong merchants' official intercourse with the committee. At the request of the hong merchants your committee met them at their own room, and on two occasions received from them communications regarding the opium trade at Whampoa and in Canton. They solicited the aid of your committee to arrest the traffic, but were told that it was a matter in which they could not interfere. The hong merchants have also sought and had interviews with the committee on other subjects connected with foreign commerce, but the only points of public interest were, their communication respecting a change in the duty on longcloths, which is still under discussion with the hoppo, with a probability of a final reduction in the rates; and that announcing the new charge for securing foreign vessels, on which the cohong have since acted. These charges are, for securing — all rice-laden ships, including port charges 1,189.50; on a company's ship, reported as such, without rice $1,000; on all other British and American vessels without rice, $700.

Settlement of the import duties. The system recommended in the last annual report, was effectually tried by the foreign agents generally, but it was found that vessels continued to be delayed after they were ready for sea for want of the grand chop, and that in order to avoid the inconvenience and loss occasioned by such detention, a new plan must be adopted. Your committee therefore drew up a report, which was unanimously approved of by a general meeting, in which they recommend, that, "in order to facilitate the

procuring of the grand chop (or port clearance) of ships when ready for sea, the settlement of duties be considered as the business exclusively of the consignees of the goods, and that in all cases they be held responsible to the consignees of the ship in which they may have been imported,"

Malwa opium The various inquiries which were instituted on the subject, but not completed at the date of the last report, have since been brought to a close. All the information that could be collected from the commanders at Lintin respecting the quality of Malwa opium, and the cause of its frequent inferiority, was transmitted to the Bombay Chamber of Commerce, with such suggestions and advice on the part of your committee as they deemed might be useful to inspectors and shippers.

Dishonored bills of exchange. The expediency of establishing a fixed percentum for damage on protested bills of exchange in lieu of re-exchange, interest, and charges; and a consideration of the proper mode of proceeding in regard to the protest of bills returned without the bills themselves; engaged the attention of your committee early in the year. They entered into correspondence with the Chambers of Commerce of Bombay and Calcutta, to obtain a knowledge of the practice in those places, but as yet have not received the final answers of those bodies, which are considered requisite before coming to any decision on this question.

Cohong and their foreign debts. In relation to this subject, the individual creditors themselves on the spot have managed the negotiations with the viceroy through the hong merchants, and obtained an adjustment of their claims, which are agreed to be liquidated within specified periods. Your committee have only been called on to transmit to the London Association, and other commercial bodies in Great Britain, such considerations connected with the question as they conceived might be advantageously urged on the attention of the British government, in case ministers should determine to interfere in behalf of foreign claimants, on this, or any future similar occasion.

Silk-privilege in foreign vessels. The following points have been decided by your committee on the application of interested parties.

1st. In the case of a chartered vessel the privilege belongs wholly to the charterer, the captain being entitled to no part of it.

2d. Neither the charterer of a whole vessel, nor the agent of the ship, has a right to put silk on board for transhipment, without the consent of the other.

3d. The charterer or affreighter of part of a vessel is not entitled to any portion of the privilege without a special agreement to that effect.

Protection of seamen in Canton. In order to guard seamen in some measure when in Canton, on liberty or duty, from the inpositions to which they are exposed, your committee determined to address the hong merchants on the subject, and to urge upon them the policy and humanity of closing the tippling shops in the vicinity of the foreign factories, from which, and from the nefarious practices of their keepers, the mischief chiefly, if not entirely, proceeds. The application was well received by the hong merchants, and they promised to exert their power to remove the temptations to seamen, and the abuse complained of.

Chinese interpreter. Inconvenience being sometimes felt for want of an interpreter, your committee determined to accept the offer of Mr S. Pearon to act in that capacity, and he is accordingly now engaged at a reasonable salary.

Space in front of the factories. Constant attention has been required to keep this space in a tolerable state of cleanliness, and free from the obstructions of a public market, and the stalls of itinerant shop keepers, with which it is liable to be covered. The hong merchants now maintain a police for the purpose, and as far as the Chinese are concerned there is not much ground of complaint.

Trade statements. These, for the year ending July 30th last, have been made out, and printed by direction of the committee. They are, perhaps, as perfect as circumstances would permit, but it is hoped that the difficulties in the way of procuring that information required for their construction, will gradually disappear, and that the complete accounts of the secretary may soon be given almost concurrently with the transactions themselves.

Accounts. The receipts and expenditures of the past year, as stated by the secretary, are herewith submitted. It will be noticed that the funds in hand are small, but the committee will not allow themselves to doubt that means will be provided by the public to meet future necessary expenses.

In conclusion, the committee would express their sense of obligation for the indulgence which has been so freely extended to them in the discharge of their duties by the members of the chamber generally, and by their foreign neighbors who are not members; and also their regret that their labors have not contributed in a much greater degree to the convenience and prosperity of foreign commerce. They do not, however, doubt the utility of the institution to accomplish the purposes for which it was established, and would appeal to the foreign community for a continuance of liberal support, to whom they believe it may justly prefer strong claims.

Art IV. *Latin and Chinese Inscriptions found on the tomb of a Roman Catholic missionary in the neighborhood of Cantan.*

The tomb upon which the subjoined inscriptions were discovered is situated on the island of Honan, opposite to Canton, at a distance of about half a mile from the river-side. It has nothing to distinguish it from the better class of Chinese tombs around it; but its ancient and time-worn appearance attracted observation, and, on close inspection of the tablet, European letters were perceived to form part of the inscription. The following Latin epitaph was deciphered, as well as the Chinese, a translation of which is annexed to it.— In an opposite direction from Canton, to the north instead of to the south of the city, a foreign burial place still bears the name of *fan kwei shan*, 'the tombs of the foreign devils.' It was the usual place of

interment in Osbeck's time, as we have shown in our first volume, but has not been even visited by a European for many years past. The only burial ground for foreigners within the river is now on the small islands, on the south side of the anchorage of Whampoa.

The Latin inscription on the tomb is surmounted by a Greek cross. The Chinese is written on the right side of it in the usual manner of Chinese inscriptions.

ARPF
ANTONIO
A. S. MARIA,
ORDINIS MINORUM
MINISTRO ET PRŒFICIO
VERE APOSTOLICO,
AB EXILIO CANTONIENSI
AD CÆLESTUM PATRIAM
EVOCATO,
ANNO MDCLXIX
13 Kal. Junii.
F. GREGORIOS
LOPEZ,
EPS. BASILITANUS
ET VICARIUS APICUS.
NANKINI,
PATRI SUO SPEN.,
RESTAURATO SEPULCHRO
LAPIDEM HUNC
GRATITUDINIS MONUMENTUM
EREXIT.
ANNO DOMINI ***LXXXV.

The Chinese Inscription, translated, runs thus:

"Doctor Le, of the order of St Francis, whose name was Antonio, his epithet 'Thoroughly Pious,' was a native of Spain, in the Great West. Actuated by love of moral purity and virtue, he left his home, forsook the world, and in the 6th year of Tsungching (1634), came to China, * * (to teach?) the sacred religion of the Lord of Heaven. In the 8th year of Kanghe (1669), the month Keyew, on the 14th day of the month, between the hours of 1 and 3 in the afternoon, he deceased, at the city of Canton, aged 68 years. He was interred on Honan, on the western face of the hill Paoukang.

"Grave of Mr. Le, of the monastic order of St. Francis.

"Kanghe, 8th year, mid-summer, 21st day of the month Keyew."

ART. V. *Sin pun keen yang yen, 'A new paper remonstrating against the use of opium,' rehearsed by a blind Chinese.*

THE present age cannot be compared with those which are past! Why is it that recently the practice of smoking opium has become so prevalent? This thing is a dire calamity, planted among us by foreigners. It has destroyed, of the sons of our flowery land, tens of thousands. Why do you, dear husband, while so cheerful and active, run into the snare? Some, forsooth, tell you it is fashionable and can be enjoyed secretly in blithesome conversation. Others may tell you the drug is the quintessence of poison, consisting chiefly of the exuviæ of birds and beasts, compounded with arsenic. This, being done far off in the other hemisphere, I have not seen with my own eyes. Yet I know the use of it destroys the body and dissipates money to no advantage. On it many have squandered all their patrimony, and so changed their visages, that, ere they have have put off this earthy frame, they become just like the ghost of Le, with his iron staff. As they go in and out you may always see their faces covered with pimples like musquito bites. Their secretions too are all dried up; and posterity will surely fail them. Their kindred look to them in vain for help, and it is with great difficulty they can move a single step.

Now on you, my dear husband, a father and a mother place all their hopes. A wife and little children look up to you alone for support. If you cannot break from its use entirely, try to diminish it a little. Ah, the heart needs to be changed! Could you break from the habit entirely and cease to smoke, gladly for that purpose would I, your wife, have my own life dwindle to a span!

Note. The preceding paper, in the original, occupies two pages, and was sold for one *cash*, or about one tenth of a cent. Blind people may often be seen seated on the ground in the streets, with a group of men and boys drawn around them, listening to the rehearsal of papers like this one. They are written in rhyme, and abound with allusions to local customs. The far-famed She King was, it is not unlikely, made up of similar pieces, first written for temporary purposes. These ballads are rehearsed sometimes with a great deal of spirit and to the great amusement of the auditors.

ART. VI. *An accurate description of Lincoln Island, by Mr. Reynolds, first lieutenant of H. B. M. sloop Larne. With an engraving.* From the Canton Register, Oct 30th, 1838.

LENGTH 3 miles E. to W. and 2¼ miles N. to S., covered with green herbage all over, and appears rather higher in the centre when made in a S. b. W. direction. At the distance of four miles it looks very low, raised in the middle, and is very dangerous to approach in the night, and it is most probable a ship

would strike before her situation could be discovered from the breaking water. The reef of the islet extends a much greater distance in that direction than laid down by Ross. The Larne, when passing to the S. E. about 3 miles off, sounded in $2\frac{3}{4}$ fms.; centre part of the islet then bore N.W. Larne tacked to eastward, and had $2\frac{3}{4}$, 3, 4, 5, 6, and 7 fms. to no bottom, standing out E.N.E. The water is discolored on the reef. Larne went nearly round the island, and had no soundings at 75 fms., bearing E S.E. distant $3\frac{1}{2}$ miles. The letters F S., in the following engraving indicate some fishing stakes in a small bay on the north side. Lat. of the centre 10° 30′ N. long. 112° 40′ E. The islet is surrounded by reefs, trending to the northward, eastward, and westward, and extending, as before observed, to the S.E., probably to the distance of 6 or 7 miles from the S.E. point.

ART. VII. *Journal of Occurrences. The emperor; opium; tea, rhubarb, and silk; departure of the French ship L'Artemise; the Hingtae hong; return of the governor.*

THE EMPEROR, viewing the near approach of his sixtieth year (he is now 57), has recently taken a review of the peaceful reign he has enjoyed — refering to his continued health and that of her august majesty the empress dowager — alluding to the pardons and examinations extraordinary granted by him when he attained his fiftieth year — and ordering such arrangements in regard to the *regular* examinations as will leave the year 1841 open for a 'gracious examination.'

Opium, opium dealers and smokers, with their apparatus for smoking, have been recently seized in various parts of the empire; and, if report be true, the singular punishment of cutting out a portion of the upper lip, to prevent smoking, has been resorted to in Hoopih

Tea, silk, and rhubarb, are not to be sold only at fixed prices, as recently suggested. The report sent up to the emperor by the local authorities was of such a tenor, that the whole matter has been stopped in embryo.

The French ship of war, L'Artemise, captain LaPlace, has proceed on her cruise southward. *The creditors of the Hingtae hong* received their first installment on the 26th. *His excellency governor Tang* returned to the provincial city, from the military reviews, on the 27th.